

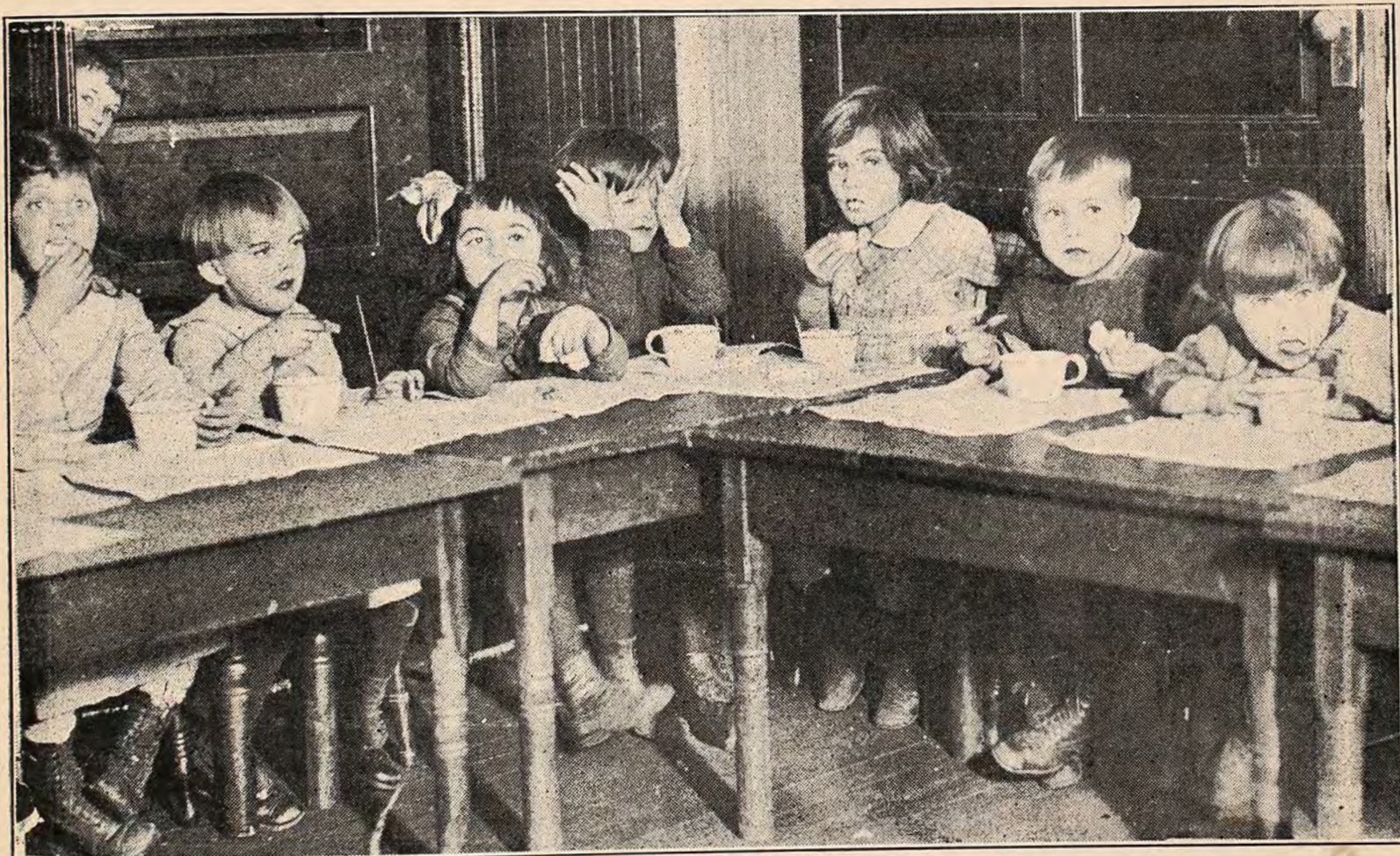
THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

Vol. VIII

Philadelphia, March, 1920

No. 6

Hot Soup and Bread, Only Two Pennies!



ST. JOHN'S HOUSE, 723 NORTH BODINE STREET

Children of foreign-born parents having their noon meal in the Kindergarten. See page 136 of this issue of the Church News for description of the work at this busy and growing settlement.

The Nation-Wide Campaign will be Discussed in the April Issue of the Church News

Confirmation Appointments for March and April

March 3. Wednesday

Evg. PHILADELPHIA—*Chapel of the Holy Communion*,
The Bishop

March 7. Third Sunday in Lent

A. M. PHILADELPHIA—*St. Ambrose Mission*..... The Bishop
Evg. NORWOOD—*St. Stephen's Church*..... The Bishop
A. M. ARDMORE—*St. Mary's Church*... The Bishop Suffragan
Evg. WYNNEWOOD—*All Saints' Church*,
The Bishop Suffragan

March 10. Wednesday

Evg. RIDLEY PARK—*Christ Church*..... The Bishop

March 11. Thursday

Evg. CHESTER—*St. Paul's Church*.... The Bishop Suffragan

March 14. Fourth Sunday in Lent

A. M. PHILADELPHIA—*Church of the Holy Apostles*, The Bishop
Evg. PHILADELPHIA—*Chapel of St. Simon Cyrenian*,
The Bishop Suffragan
A. M. MORTON—*Church of the Atonement*,
The Bishop Suffragan
Evg. EDDYSTONE—*St. Luke's Mission*. The Bishop Suffragan

March 17. Wednesday

Evg. ESSINGTON—*Church of St. John Evangelist*, The Bishop

March 19. Friday

Evg. LANGHORNE—*St. James' Mission*,
The Bishop Suffragan

March 21. Fifth Sunday in Lent

A. M. OGONTZ—*St. Paul's Church, Cheltenham*.... The Bishop
Evg. PHILADELPHIA—*St. Paul's Church, Overbrook*,
The Bishop
P. M. PHILADELPHIA—*St. Luke and Epiphany Church*,
The Bishop Suffragan
Evg. PHILADELPHIA—*St. Jude and Nativity Church*,
The Bishop Suffragan

March 23. Tuesday

Evg. DARBY—*All Saints' Mission*.... The Bishop Suffragan

March 24. Wednesday

Evg. COLLINGDALE—*Trinity Church*..... The Bishop

March 28. S Sunday in Lent

A. M. PHILADELPHIA—*St. Peter's Church*..... The Bishop
P. M. BRYN MAWR—*Church of the Redeemer*.... The Bishop
A. M. PHILADELPHIA—*Church of the Resurrection*,
The Bishop Suffragan
P. M. PHILADELPHIA—*St. Martin's Church, Chestnut Hill*,
The Bishop Suffragan

March 29. Monday in Holy Week

Evg. PHILADELPHIA—*St. James's Church, Kingsessing*,
The Bishop

March 30. Tuesday in Holy Week

Evg. PHILADELPHIA—*St. James's Church*..... The Bishop

March 31. Wednesday

Evg. PHILADELPHIA—*Holy Trinity Church*..... The Bishop
Evg. PHILADELPHIA—*Grace Church*... The Bishop Suffragan

April 1. Maundy Thursday

Evg. PHILADELPHIA—*Christ Church, Germantown*,
The Bishop

April 3. Easter Even

P. M. PHILADELPHIA—*St. Mark's Church*..... The Bishop

April 4. Easter Day

A. M. PHILADELPHIA—*Christ Church*... The Bishop Suffragan

April 7. Wednesday

Evg. PHILADELPHIA—*St. Matthew's Church*,
The Bishop Suffragan

April 11. First Sunday after Easter

A. M. BALA—*St. Asaph's Church*..... The Bishop
Evg. PHILADELPHIA—*St. Luke's, Kensington*.... The Bishop

April 14. Wednesday

Evg. ELMWOOD—*St. Titus's Church*..... The Bishop

April 18. Second Sunday after Easter

A. M. SWARTHMORE—*Trinity Church*..... The Bishop
Evg. HIGHLAND PARK—*Holy Sacrament Church*. The Bishop
A. M. RADNOR—*St. Martin's Church*... The Bishop Suffragan
P. M. PHILADELPHIA—*Christ Church Chapel*,
The Bishop Suffragan

April 21. Wednesday

Evg. PHILADELPHIA—*St. Michael's Church, Germantown*,
The Bishop

April 25. Third Sunday after Easter

A. M. ROCKDALE—*Calvary Church*..... The Bishop
Evg. WEST CHESTER—*Holy Trinity Church*.... The Bishop
A. M. DREXEL HILL—*Church of the Incarnation*,
The Bishop Suffragan
Evg. LANSDOWNE—*St. John Evangelist Church*,
The Bishop Suffragan

April 28. Wednesday

Evg. PAOLI—*Church of the Good Samaritan*.... The Bishop

Capital . . \$1,000,000

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1871

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1920

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THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

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THE ORGAN OF THE BISHOP OF THE DIOCESE
AND THE BISHOP SUFFRAGAN

Editor-in-Chief
REV. WILLIAM C. RODGERS, D.D.
Old St. David's Rectory, Devon, Pa.

Object

1. To promote Unity of Diocesan Life
 - (a) By disseminating news of the Diocese, its institutions, parishes and missions.
 - (b) By printing letters and pastorals by the Bishops from time to time.
2. To promote the Missionary and Benevolent Work of the Diocese
 - (a) By publishing reports and appeals.
 - (b) By recording current news and events.

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The Nation-Wide Campaign:—What Do We Think, What Shall We Do?

AT the Pre-Lenten Conference of the Clergy, in speaking of the Nation-Wide Campaign, I summed the matter up in this way: "Admitting the mistakes of the past, recognizing the hope of the present, approving the purpose for the future, let each one of us keep the Campaign in the forefront of his prayer and thought and preaching, as the chief claim upon him till the work is done."

As to the mistakes of the past, they are as obvious as they were inevitable. They were chiefly due, as were the mistakes of the Nation in the war, to the extreme difficulty of adjusting the urgency of the call to the unpreparedness of the called. We had the grace to see our duty, but we had not the grace to see it coming. It took us unawares. We were gravely guilty in that we were not prepared. But should we not have added guilt to guilt had we kept out when the call came?

As to the present hope, the facts and figures so far available go a long way to show that what has been begun may be brought without undue delay to a triumphant end, *provided all, or at least a great majority, of us determine that it shall be*. Some Parishes—representing both the strongest and the weakest—have already "gone over the top," pledging their full quotas; others have come near it; others are just ready to begin. It is really the problem of "the leaven in the lump."

But much more is needed than the *mere* force of example or the *mere* pressure of enthusiasm. What we need is conviction, and conviction comes only by reason and persuasion. There should be a genuine "meeting of minds" about this matter. There should be a free and fair discussion. Doubtless this is going on in many ways and places and is having good results. But THE CHURCH NEWS ought to be able to help as a convenient and hospitable "clearing-house."

With this end in view, I suggest that the next issue be largely given over to the Nation-Wide Campaign. By that time a great deal of material will have reached the office which can be tabulated and appraised, so that all may have accurate information as to the situation in the Diocese. This will be helpful and enlightening. We ought to have also frank expressions of opinion, on both sides of the question, both from Clergy and Laity. Two letters freely criticizing the Campaign are already in hand. If others have real points to urge against it, let them put them on paper and send them in. On the other hand, those who believe in the Campaign and are laboring in its behalf, will have their arguments and answers ready.

The real point is, after all, that the Campaign to mean anything at all, is to be a Campaign *by the whole Church*. If it can't be "by the whole Church," let us find out the reasons which prevent and do our best to remove them. All can unite at least in this.

Personally it seems to me a question of quite extraordinary importance. For in a true sense, not the Campaign, but *the Church which has undertaken it*, is on its trial. I very earnestly hope this effort of THE CHURCH NEWS may be successful and meet with a ready response in many quarters.

Rhineclander

✠ ✠
Editorial

No effort informed by the Holy Spirit can ever be permanently a failure. Any great Spiritual enterprise having in it and behind it the Divine Power must in the nature of the case eventually fulfil the purpose for which God designed it.

The Church has at last awakened to its world-wide responsibilities and opportunities, and not only awakened, but determined to bend all its energies to the task of seizing these opportunities and fulfilling these responsibilities. This inspiration took place in a very remarkable outburst of enthusiasm during the General Convention at Detroit. There seemed to be a veritable Pentecost. No wonder that everyone went home with glorious visions of a victorious Church and firm pur-

pose for a Holy Crusade. No time must be lost, but under the influence of such an impulse is it not well to remember to "make haste slowly"? The Eternal God has plenty of time in which to work out his plans. This is hard to realize when the need for action seems to us so pressing, when the world needs the Church's help so badly, and we are so full of enthusiasm. And so most people went into the Nation-Wide Campaign with a splendid resolve to realize the ideal set before them. But the first effort did not bring full success. It was certainly not a failure, but it was a mild reminder that God always says to us "Prepare."

Some people were a little inclined to say "I told you so." But it is too soon to come to any such conclusion. This *is*, undoubtedly, God's work begun by Him with a perfectly plain message to His people. The clergy are preaching and teaching that there is only *One* who can lead the world out of the clouds and darkness of today—Jesus Christ. He is the Commander-in-Chief. Clergy and laity have been assigned to their respective posts. The Lord of Hosts has given the word "Go forward." His orders must take precedence of our plans and ideas. And so let the whole Christian Army go forth certain of the Righteousness of our Cause and confident of Victory in the end. "With God all things are possible."

W. C. R.

**WASHINGTON'S PRAYER IN
COLORS**

Our frontispiece last month, Washington's Prayer for the United States of America, was a copy of the very artistic illumination on vellum, made by the distinguished artist, Beatrice Fox Griffith, for the Washington Memorial Chapel, Valley Forge. This has been reproduced in color by the four-plate process and printed on cards for personal use. They have been placed on sale by the Mary and Martha Washington Memorial Committee of Valley Forge. The committee expects to print full size lithographic copies for homes, schools and churches. The hope is that this prayer may be used throughout the country as the national prayer. It was written by Washington.

**BISHOP GARLAND ADDRESSES
U. OF P. STUDENTS**

More than 150 students of the University of Pennsylvania attended the dinner of members of the Episcopal Church at the Rittenhouse Hotel on Monday evening, February 16th. The speakers were Bishop Garland, Dr. Emory R. Johnson, dean of the Wharton School; William A. Lippincott, Jr., and Mr. George H. Streaker. The Rev. John R. Hart was toastmaster.

**DR. BRADY'S LAST MESSAGE
AN ASSURANCE OF FAITH**

The Rev. Dr. Cyrus Townsend Brady, formerly Archdeacon of Pennsylvania, and rector of the Memorial Church of St. Paul, Overbrook, who died January 24th, made this declaration in the introductory clause of his will, filed February 9th at White Plains, N. Y.:

I die in full confidence and assurance of the faith of the Church which I have preached, in which I have humbly tried to live and which I earnestly commend to my children and my friends as my final message to them.

REV. ELLIOT WHITE RESIGNS

The Rev. Elliot White has resigned the rectorship of St. Mark's Church to become dean of the Cathedral at Fond-du-Lac, Wis. The resignation was accepted by the Vestry with expressions of regret and takes effect on May 7th.

Father White has been a member of the Commission on Church Work Among the Immigrants, the Commission on Church Work Among Colored People and had charge of the Polish work in the Diocese of Pennsylvania. He was also a member of the Executive Council of the Diocese, the Diocesan Board of Missions and the Commission on Social Service.

**WASHINGTON MEMORIAL
CHAPEL**

**Mrs. William J. Eavenson Gives Choir
Stall in Memory of Her Husband
and in Honor of an Ancestor**

One result of the article on the Washington Memorial Chapel, Valley Forge, which appeared in the February number of THE CHURCH NEWS, is that another choir stall has been given to the Chapel. It is now being carved in this city by Edward Maene, the famous sculptor who has carved the wonderful stalls now in the Chapel.

The new stall will be of oak, nineteen and a half feet high. A Continental soldier, with his uniform carefully colored, will stand in a richly carved and canopied niche in the upper part of the stall. This will be the outer stall on the Gospel side of the choir. This leaves only three stalls available as memorials. The donor of the new stall is Mrs. Eavenson, who is giving it in memory of her late husband, Mr. William J. Eavenson, and in honor of an ancestor, who was a soldier in the Continental army. It is expected that the stall will be in place in the early summer.

ITALIAN ORDAINED PRIEST

Silvio Biagini, an Italian, was ordained a priest on Monday, February 2. Bishop Rhinelander officiated at the ceremony in the Diocesan Church of St. Mary.

The Field of Honor

By Chaplain FRANCIS M. WETHERILL (Formerly with the A. E. F.)

Who will profit or be made better by the exhuming of our gallant dead in France? Some say this harrowing process is being agitated by a concerted "undertakers' lobby" in this country. Politicians have been influenced to please a group of mourning constituents.

On the other hand, the French Government is reluctant to have done for an ally what it is yet unable to do for its own bereaved, in the way of transporting the French who fell in the war zone, to their native soil. Tourists and hotel interests are not responsible for this attitude, so the War Department here informs us through Secretary Baker.

An American survey of the nearest of kin reveals that 43,909 relatives out of 74,770 wish the bodies brought to America for interment in family and church cemeteries. Already bodies have been transferred, or arrangements for their removal have been completed, from Germany, Belgium, Russia, Italy and England. The French Government granted us permission in the autumn of 1919 to disinter 18,000 soldiers from fields outside the war zone. But this privilege has not been given to families of the poilu.

Myriads of obstacles present themselves which seem to outweigh any and every merit of the case. For example, in Philadelphia a body of a boy who died in Cuba was given to the bereaved parents. They identified the remains. Imagine their chagrin when next week the doorbell rang and another corpse was brought to the door, which corresponded to identification marks in every particular! Other heart-rending mortifications are not only possible but probable.

Our dear, brave boys would not be, and are not, as well cared for and memorialized by individuals and families as they are by the Government, as is illustrated by our rural burying grounds in contrast to Arlington and the Government cemetery in our own Diocese on Limekiln Pike, Germantown.

Some 54,000 of our men died in action, or as the result of wounds. Think of the grief and hearts rebroken this would cause throughout our States as this vast cortège passes by. Colonel the Rev. Dr. Pierce asserts that only 1,500 bodies are not fully identified.

The Chief of the Graves Registration Bureau, a member of our Diocese, however, is strongly opposed to the transatlantic voyage of our two divisions, approximately, of hero dead. He foresees the practical difficulties of shipping these remains to a moving population which, in numerous instances, has already passed away.

As Christians, we agree with the French Ambassador, Mr. Jusserand: "A tomb itself is nothing but a sign." He recommends that memorial stones be placed near the graves of parents, so that this memory, or sign, may be close at hand as a token to relatives and patriots. Wordsworth's poetic line: "Their spirits are in heaven," reminds us we can never bring back that essential element.

The Senior Chaplain of the A. E. F. acknowledges the U. S. War Department has a pledge to fulfil in the return of that sacred dust to America. But he substantiates our point of effective care when he says: "There will be an American central field of honor. Here each year commemoration of the dead will be observed. Over all the sheltering folds

of the Stars and Stripes will forever wave."

Personally, I feel that if one of the big air raids had detained me in France this long I would, like Shakespeare, rise to curse the man who moved my bones. During the war I was ordered hither and yon. If death came I would have been happy to be at peace under the tall white Cross and the Stars and Stripes. Such was the opinion of all the boys with whom I talked in our burial parties at Suresnes.

"Bring Home the Soldier Dead League" is offset by the "American Field of Honor Association." The former is composed mostly of those bereaved. The latter is composed of some of the most thoughtful, Christian people in the land, notably former President Roosevelt's widow.

The points involved exceed the field of sentiment, patriotism and expediency. Our holy religion prompted the minds of practical Army General Staff to employ over 1,300 chaplains to reverently bury these men, bless their graves, and make that final parting a sacred one. How uncouth and irreverent it seems to disturb and readminister one more final blessing. Let us all as chaplains in God's great army arouse the Christian consciousness of this nation to the fact that our loved ones are nearer us in death no matter where their bodies are laid. We shall not rightly look for them in family lots, which in a few generations will be but a waste place, but we point with pride to the Field of Honor and to the faithful soul whom we now see by eyes of faith at rest with Christ. Votes, armies, politics, ages nor life nor death on earth can ever remove them. *There* is where they are!

GENERAL WOOD ADDRESSES CLERGY

Radicals' Arguments Should be Met with Truths, he Tells Monthly Luncheon Gathering

Colonel Arthur Woods, formerly Commissioner of Police of New York, addressed the clergy at the monthly luncheon in the Church House on February 16th. His subject was "The Government and the Church." It is a mistake, he said, for the police to suppress a certain class of radicals. Their arguments should be met with statements of truth, rather than police repression, he believed.

"We must bring to the masses of the people the truth. Truth doesn't force itself upon people," Colonel Woods said. "We must work to bring it out. If we allow unscrupulous persons to go ahead in their statements without answering them with the truth, they will succeed in their endeavors."

In discussing the recent raids on the "Reds," he declared they had created an impression among the foreigners of our population that the present policy of the United States was against foreigners. "We must teach them," he said, "it is only against bad citizenship, and America welcomes always the good citizen or the foreigner who will become one."

MITE BOXES

Lenten mite boxes can be obtained at Room 4, Church House.

SPECIAL NOTICE

The Rev. Edward M. Jefferys will address the meeting of the Foreign Committee of the Woman's Auxiliary at the Church House at ten o'clock on Monday, March 15th.

Has anyone a pianola or piano player to contribute for use in the Parish House? If so, please communicate with Miss Wagner, 128 West Tulpehocken street.—*The Messenger, St. Michael's Church, Germantown.*

St. John's House Workers Laboring Among Foreign Population With Much Success

Devoted Volunteers Spread Cheer and Knowledge in Field of 35,000 Persons of 24 Nationalities—
Americanization a Leading Feature—Dispensary, Library and Kindergarten
Included in Many Activities of Growing Settlement.

"Soup, hot soup, me want soup," lisped a fair-haired girl of five years.

She was a pupil of the Kindergarten at St. John's House, 723 North Bodine Street. She was hungry, for she had been "studying." In a few minutes the little girl and fifteen of her companions, boys and girls, were having hot soup and good bread, at a cost of two cents. It was their lunch, which is an interesting and substantial part of the splendid and growing work of the Episcopal Church among a foreign population of 35,000 persons of twenty-four nationalities.

Miss Agnes B. Holmes and a corps of devoted workers, all volunteers, are caring for the people from other lands who have found homes in that neighborhood. Already there are many and encouraging evidences of their efforts, but they say, "Watch us; we are just beginning."

"Better men, better women, better children," are the aims of these women who get up early and labor late to make real Americans of the people of that section. They are succeeding, but they need help. THE CHURCH NEWS publishes on this page a list of the needs of the settlement. Perhaps you have some of the things mentioned and can give them to the work. If not, you may feel inclined to purchase some of them or you may want to send money to Miss Holmes. She will be grateful for any assistance. And, how much good these things will do the people who enjoy the benefits of the settlement!

Work at St. John's House, started three years ago by the Rev. Edwin S. Lane, is being continued under the direction of the Rev. R. B. W. Hutt and has grown into:

Kindergarten.

Playground. Under supervision of Playground Association.

Library. (This library is the only free library within an area of over three square miles and contains 3,000 volumes privately donated.)

Sewing classes.

Dancing classes for women and girls.

Neighborhood social meetings with Americanization purposes.

Specific work for boys of 12 years and under.

Classes in English for men.

A church for Rumanians, the Rev. Tragan Birau, priest.

Girl Scouts.

SOME PRESSING NEEDS OF ST. JOHN'S HOUSE

FOR SETTLEMENT

Funds for Dispensary Supplies.
Funds for Summer Work and Meetings.
Wall clock for Parish Hall.
Kindergarten chairs.
Material for stage curtains.
Apparatus for moving pictures.
Large Mimeograph camera.
Screens for doors and windows.
Kitchen outfit, cooking utensils—China set, forks, knives and spoons.
Coffee tank, linen, table cloths.
Funds or material for Women's Clubs to make babies' clothing for district nurses.
Furnishings for front hall—Mission table and three Mission chairs.
Volunteers for all kinds of entertainments, musical, educational, etc.
For Summer (weekly): Flowers, fruits, vegetables and preserves.
Use of country estate grounds, accessible to car line, where children may be taken for day's outings.

WORKERS' HOUSE

1 Resident Volunteer Worker.
Hot water heater.
China and cooking utensils.
Table linen.
Window shades.
Curtains (white).
Carpet sweeper.
Rugs.
Medium-sized ice-box.
2 bureaus.
Box couch.
Dining table and chairs.
3 rocking chairs.
2 medium-sized tables.
2 medium-sized desks.

Schedule of Activities

The schedule of these activities, which began November 1st and later, follows:
Daily Kindergarten, 9-12. Membership, 28. Hot soup or milk with bread is provided at 11 o'clock.

Monday, 4.30.—Story Hour. Attendance, 60-80.

Monday, 3.30-9.—Library Circulation, 165-220.

Monday Evening, 7.30-8.30.—Men's English Class.

Tuesday, 4-5.—Girls' Choral Class. Membership, 33.

Tuesday, 5-9.—Piano Lessons. Girls and boys.

Tuesday, 7.30-8.30.—Dispensary.

Wednesday, 4-5.—Girl Scouts, Troop 65. Membership, 18.

Wednesday, 7-9.—Library.

Wednesday, 8-9.30.—Adult Dancing Class.

Thursday, 4-5.—Junior Sewing Class. Membership, 32.

Thursday, 7.30-8.30.—Dispensary.

Thursday, 8-10.—Entertainment, with Americanization purpose.

Friday, 4-5.—Junior Dancing Class. Membership, 30.

Friday, 7-9.—Library.

Friday, 7-8.—Boys' Drawing Class. Membership, 19.

Friday, 8-9.—Boys' Work.

Saturday, 11-12.—Girls' Gymnasium.

Also Mothers' Clubs under consideration.

Miss Holmes says of the work: "It is hoped it may be possible early in the spring to open a milk station in connection with the Dispensary, also that provision will be made for enlarging the playground. This work is under the direction of the Playground Association, and statistics show that last summer 13,000 children were kept off the streets as the result of this small piece of land. The police tell me a large playground is one of the greatest needs in this neighborhood."

The Dispensary was opened last month and has been well patronized. Dr. John B. Taylor is the volunteer physician in charge for two months. Miss S. Evelyn Whitehouse is assistant and Miss Edith Gardiner attends to the clerical work. There are evening hours for men, women and children. The charge is twenty-five cents for the first visit and ten cents for all others afterward.

What Newspapers Say of the Work

Miss Jeannette Francis, writing in the *Evening Public Ledger*, gave an interesting and accurate account of the activities at St. John's. Excerpts from her article follow:

"In the Kindergarten there are twenty-eight children who are getting their first experience in creative work. They fashion paper pictures, play games and listen to stories told by Miss Helen White from 9 to 11 in the morning, and then they have their two-penny soup, and at 12 o'clock school is over.

"On Monday, Wednesday and Friday nights the library does so active a business that it was found necessary to construct a passage in order that only one at a time could pass the librarian's desk.

From twenty-five books, three years ago, Mrs. Ethel Owen has built up a library of 2,600 volumes, which are kept in circulation by from 165 to 200 neighbors, who visit the room on the three nights a week.

"Curiously enough, the girls in the vicinity don't know how to dance—not even the national dances of their home countries—and Miss Helen Crowell has organized a dancing class for girls between the ages of 9 and 16.

"Every evening, every piano in the house is ranging with chords and discords of the amateur artists who are getting piano instructions from Miss Leah Gluckstein. Miss Pullar lines up her girls in the gymnasium and Miss Charlotte Cheston drills the Girl Scouts at special hours, and Miss Edith Gardiner reserves at least one hour a week to train the girls' choral class.

"For grown-ups there is a large sewing class every Thursday afternoon presided over by Mrs. Joseph W. Lippincott and Miss Katherine Barrette.

"Miss Lydia Barrette, daughter of General John D. Barrette, is studying this winter at the Academy of the Fine Arts, and when she is not at the Academy and not painting pictures of the interior of Old St. John's, she finds time to show twelve to fifteen boys from eight to twelve years of age how to draw the things they see. They meet one night a week and pay five cents a month to belong to the class."

Americanization Meetings

The *Inquirer* of February 6th, under the heading "Teach Americanism," says of the settlement:

"With Americanization as its watchword, the second in a series of neighborhood meetings was held last night at St. John's Settlement House, Third and Brown streets, under the direction of Miss Agnes B. Holmes.

"The meetings, which are well attended by the people of the vicinity, including Russians, Rumanians, Slavs, Hungarians and others of foreign nationality, have as their aim the inculcation of patriotism and good citizenship. The programmes include addresses by prominent men and women of the city, music, drills and other entertaining features.

"Demonstration by Boy Scout Troop No. 96, captained by Lieutenant Hitchcock, of the five laws of cleanliness—clean morals, clean houses, clean streets, clean bodies and clean clothes—was the main feature of last night's programme.

"Music was furnished by a choir of twenty-five Polish boys and girls from the Church of the Advent, 507 York Street, under the direction of Father Pienzek. A piano solo was also rendered by Miss Leah Gluckstein, of the Settlement House, and the serving of refreshments followed."

Letter from Missionary in Liberia

The following is a letter from the Rev. William Hoke Ramsaur, who is a missionary of our Church in Liberia, West Africa. He has many friends in this Diocese, having worked for several years at the Chapel of the Holy Communion, Twenty-seventh and Wharton streets:

St. John's School,
Cape Mount, Liberia,
November, 1919.

My dear friend:

I have just returned from a journey of great interest and revelation among the Vai peoples of Western Liberia, and I believe you would like to hear about it. In all, I covered about 180 miles—150 on foot and 30 in boats of various descriptions. None of us here at the Cape have known just what the extent of Mohammedan influence, so prevalent here, is among the people of the interior. That is what I went to see.

We passed up the eastern side of the lake, and visited every town of importance in this part of the Vai country. They are, without exception, Mohammedan. In many of them I found boys and bright-faced young men, who should be followers of the Christ, studying Arabic and reciting Mohammedan prayers. From this point I crossed through the Gowar country, and spent one night on the other side of the Mohfa River—a beautiful stream that separates the Vai from the Golah peoples. Every town right up to the banks of the stream was Mohammedan; but the moment I passed out of the Vai country, even though only a river separated the two tribes, the Moslem influence became less marked. There were individual Mohammedans, but not communities of them. From here I paddled up the river to the last trading station before the rapids, and then turned northwest, traveling along the line that marks the division between the Vai and the Golah towns on the north. The situation here was quite the same as that which I had found in the east. The most remote towns that I visited in the Vai country—Dundihweele on the east and Gornh on the north, were as Mohammedan as those around the Lake. A few days later, when I passed down through the extreme western side of the Vai country, a section known as the Tawor district, I found the situation quite the same. It is from this region that the Mohammedan influence has passed eastward. Our minds are therefore clear, in estimating the outlook in Western Liberia. The problem of winning the Vais is definitely one of winning a Mohammedan tribe. The solution of the problem depends upon the speedy occupation of the Golah country on the east and the north, in an attempt to confine the Mohammedan influence to this one tribe.

During the trip we visited fifty different towns and villages. Everywhere we were received with great cordiality, and the best that these simple people had to offer was provided us. The old American tradition that preachers like chicken seems to have penetrated to the heart of even this un-Christian land. At any rate, the choicest gift they felt they could offer was a fowl and a few pints of rice. All of these towns were without a single school, and in only three of them was there the slightest Christian influence. In many places a white face had never been seen, and the name of Jesus had never been heard. Every chief, without exception, expressed the hope that a school might be placed in his village, and oftentimes little youngsters followed me out upon the path, begging for me to take them with me. In such Christian schools, should they soon be established, these bright-faced children would grow quickly into a knowledge of their Saviour. I found myself wishing for fifty schools and fifty teachers—one for each village—but if the Church will give us six schools, with twelve foreign and six native workers, the entire Vai country will have a chance to know the true way to God.

Our seventh day's journey was the hardest. We cooked before dawn, and were off on the trail at the first break of day. By one o'clock we had covered twenty-seven miles; the last eight miles lay through bad, uncleared ground, and walking was very difficult. For twenty-five miles we walked through heavy bush with never a sight of a living soul—only the fresh tracks of elephants, wild cows, and leopards. The big fellows must have just hurried from the path as they heard us approaching, so fresh were their tracks. Trees as large as your arm had been torn up by the roots, or twisted in two as they made their way into the bush. As we came out of the woods, we found ourselves on the banks of the Mohfa River, but there was no bridge, and we could find no canoe or raft in which to cross. But out here, one must not be undone by these difficulties. So I sent a boy across to find a neighboring town, and borrow an axe. He swam the river and was soon back again. It was a hard afternoon's work, but by the time the moon came up our raft was completed, and the last man was on his way up the opposite hill. Two miles more brought us to the village, and in a hut too low to stand erect in, we thankfully stretched out our tired bodies, in sweet and refreshing sleep.

Devotedly your friend,

WILLIAM HOKE RAMSAUR.

THE CATHEDRAL LEAGUE

First Annual Meeting in the Diocesan Church on Thursday, March 25th.

The first annual meeting of The Cathedral League of the Diocese of Pennsylvania will be held in the Diocesan Church of St. Mary, Broad and South streets, on the Feast of the Annunciation, Thursday, March 25th, at 4 o'clock.

This seems a proper time to draw attention to the object of the League.

It has been felt for some time that the Church in our Diocese should have a centre from which greater activities might radiate and thus serve a greater number of people than can be reached through the different parishes, for there is a large floating population in our city, such as students and salesmen who do not identify themselves with any special parish, so the Cathedral idea took form and at present the Diocesan Church of St. Mary is doing the pioneer work, which will later be housed in a noble building more worthy of the great opportunities which lie at our door.

A year ago Bishop Rhinelander, in speaking of the Diocesan Church, said: "What I do stress is our present work. I think it is worth stressing, for it is, and will be more and more, genuine Cathedral work. The soul is far more precious than the body. The work is more important than the building. Our chief present care is to nourish the soul of the Cathedral into such a vigorous and useful life that it may be found worthy in due time of glorious embodiment."

The League was formed by some women, nearly a year ago, to get members who would contribute fifty cents yearly, which, small sum as it is individually, can grow to a large amount for the permanent endowment of the Cathedral activities now and in the future.

At the meeting, to be held on March 25th, what the League has accomplished will be reported, and everyone, men as well as women, whether already members of the League or not, is cordially invited and urged to be present.

MRS. NORTON DOWNS,

Secretary of The Cathedral League.

"The SUNDAY SCHOOL is growing every Sunday," says St. Stephen's Messenger of St. Stephen's Church, Clifton Heights. "A new class for the young women of the parish will shortly be formed. There is a need for teachers, and the rector will be glad to have the names of any who are willing to be trained to teach."

CHURCH TRAINING HOUSE

Second Semester Begins With Two Additional Students—Opportunity for Service.

The Church Training and Deaconess House has begun its second semester with two additional students, making the present number of resident students eighteen. The written examinations in January were very satisfactory, showing both diligent study and a high grade of intelligence. Three of the junior class have begun the study of Greek in order to read the New Testament in the original.

All of the household, except one student, have escaped the prevailing influenza. The members of the Faculty have been less fortunate, at present several of them are not able to instruct their classes. Attention is called again to the opportunities which are offered in this training house to volunteer workers in the Church, who are invited to attend such instructions as they may select, without expense except for text books which may be needed. They need not take the examinations, but are expected to be regular and punctual in attendance, both for their own good, and for the order and systematic work of the classes.

J. DEWOLF PERRY,
Warden.

ST. PAUL'S CHURCH, CHESTER, HONORS ITS VETERANS OF WAR

Dinner Given as Tribute to Returned Soldiers and Sailors—Tablet to be Erected.

Tuesday night of Anniversary Week was given up to a welcome dinner to the returned soldiers and sailors of St. Paul's Parish, Chester. The gathering was like one big family. There were about 135 men present.

After justice had been done to the dinner, Mr. William S. Haney, chairman of the committee, served as toastmaster. He called upon all to rise and remain silent for a moment out of reverence for two members who died in the service. The rector greeted the men as his spiritual children. Jacob S. Platt gave the greeting of the vestry. Lewis C. Lawton brought the greetings of the Brotherhood of St. Andrew, and Edward T. Parry those of the Young Men's Chapter.

William T. Ramsey, Mayor of Chester and a former member of the Young Men's Chapter, was the orator.

The response on the part of the enlisted men was made by Major General William G. Price, Jr., who is also a member of the vestry.

Mr. Albert A. Roop, a member of the vestry, made a motion, which was seconded by Mr. Jacob S. Platt, that a tab-

let containing the names of our enlisted men be erected in the church by popular subscription. This was no sooner put and carried than Mayor Ramsey claimed the honor of making the first donation to the fund. Others also made contributions.

ST. CLEMENT'S CHURCH

Men's Association and Other Activities Increase Interest of Members and Strangers

St. Clement's Church has long been faced with the familiar problem of the downtown Church, with its members living at a distance, and gathered together with difficulty, except for Sunday services.

The Rector, the Rev. Charles S. Hutchinson, has for some time been trying to join the splendid traditions of its past with its present active life, so as to benefit not only the Church itself, but the community in which it is located, particularly as the neighborhood is sadly in need of uplifting, due to the encroachment of business and the lowering of the general tone of some of the lodging houses that surround it.

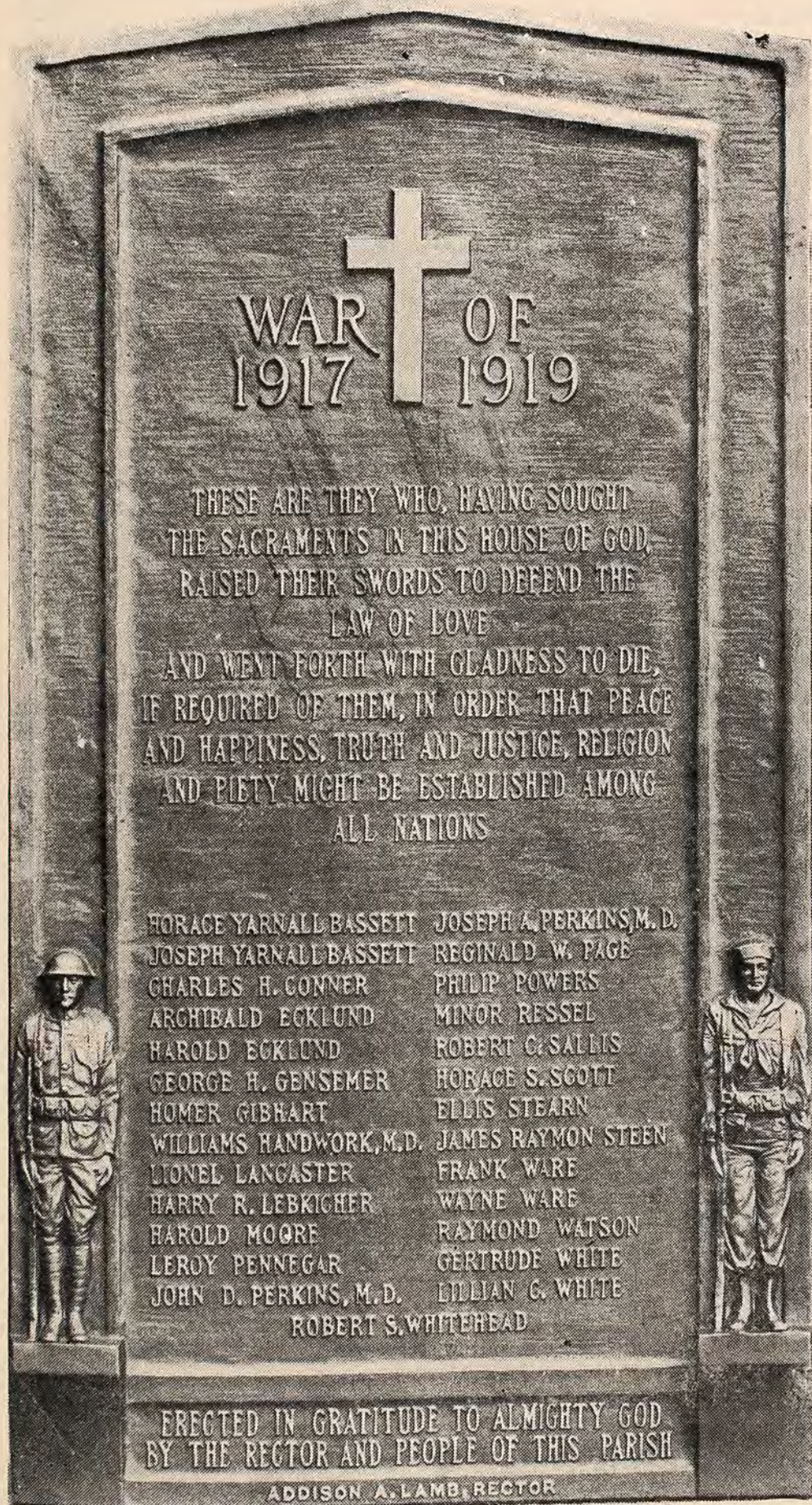
One step in this direction was taken by Father Hutchinson when he called the men of the Parish together early in December to form a Men's Association. The beginning was modest enough, but the Association has grown steadily and has now to its credit of having given three very successful dances for the young people of the Parish, of making its regular business meetings, held every other week, of sufficient interest to call out a goodly number of representative members of the Parish, and with its culmination in a Club Night on Monday, February 16th, which was attended by more than one hundred men, who participated in one of the most thoroughly enjoyable social evenings that could be imagined.

Indirectly, the effect has already been seen in the difference in the spirit of the men attending the Church and in the warmth of greeting between members and strangers.

BROTHERHOOD CONVENTION IN OCTOBER

The convention of the Brotherhood of St. Andrew will be held in St. Louis, Mo., October 6th to 10th. "We are going to try to make the convention this year a very wonderful and helpful one," says Mr. Franklin H. Spencer, Executive Secretary, "and we want to bring it to the attention of as many people as it is possible to reach. Every year there is always a lot of people outside of the Brotherhood itself, who are interested in the Brotherhood convention."

Trinity Church, Coatesville, Unveils Tablet to Heroes



WAR SERVICE APPRECIATED

Twenty-nine Members of Trinity Served the Nation in World Conflict—Many Guests at Dinner.

Heroes, all of them!

Two young women and twenty-seven members of Trinity Church, Coatesville, were honored on Sunday, February 1st, when a bronze tablet was unveiled at a patriotic service in the church. The tablet was erected by the rector, the Rev. Addison A. Lamb, and the people of the parish.

The Coatesville *Record*, in its account of the ceremony, said:

"Those honored were: Horace Yarnall Bassett, Joseph Yarnall Bassett, Charles H. Conner, Archibald Ecklund, Harold Ecklund, George H. Gensemer, Homer Gebhart, William Handwork, M.D., Lionel Lancaster, Harry D. Lebkicher, Harold Moore, Leroy Pennegar, John D. Perkins, M.D., Joseph A. Perkins, M.D., Reginald W. Page, Philip Powers, Minor Ressel, Robert C. Sallis, Horace S. Scott, Ellis Stern, James Raymond Steen, Frank Ware, Wayne Ware, Raymond Watson, Gertrude White, Lillian C. White, Robert S. Whitehead.

"The tablet was erected near the door at the front entrance to the church.

"The inscription at the head of the list of names constituting the honor roll, reads: 'These are they who, having sought the sacraments in this House of God, raised their swords to defend the Law of Love and went forth with gladness to die, if required of them, in order that peace and happiness, truth and justice, religion and piety might be established among all nations.' Below the list of names is inscribed: 'Erected in gratitude to Almighty God by the rector and people of this parish. Addison A. Lamb, Rector.'

"At the service the rector, the Rev. A. A. Lamb, was assisted by the Rev. Mr. Dubell, popular army chaplain. The latter delivered an address."

The service men were entertained at dinner on Wednesday, February 4th. Sixty-five members of the church assembled to honor them. The rector was toastmaster. The speakers were Thomas Hubert-Jones, of the executive offices of the Diocese, and the Rev. George I. Browne, rector of St. John's Church, Lancaster. The dinner was served by members of the Ladies' Guild.

Three New Rectors Welcomed to Parishes



THE REV. FRANCIS W. KIRWAN

ST. STEPHEN'S, WISSAHICKON

The Rev. Francis W. Kirwan assumed the rectorship of St. Stephen's Church, Wissahickon, on Septuagesima Sunday, February 1st. Mr. Kirwan came to this splendid parish from the Diocese of Newark, where he had been rector of the Church of the Mediator, Edgewater, for the last eleven years, having also charge of the Church of the Good Shepherd, Fort Lee, and of St. Stephen's Church, Coatesville.

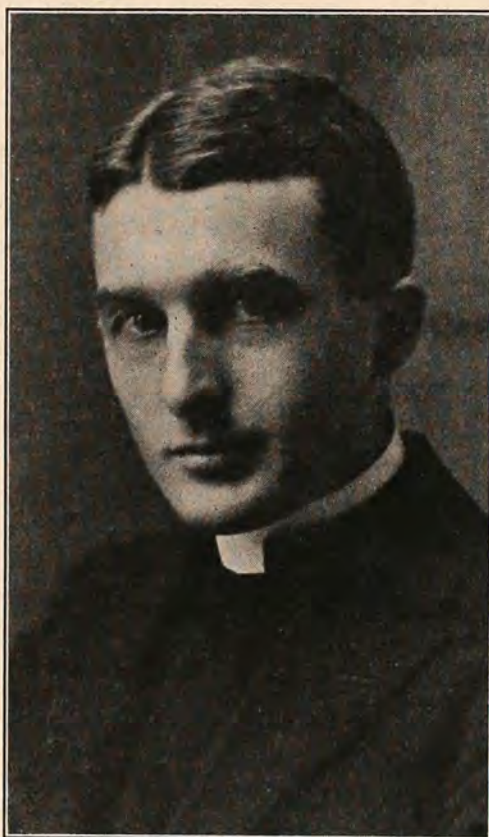
Previous to going to the Diocese of Newark, the Rev. Mr. Kirwan was the assistant at Grace Church, Elizabeth, N. J., in the Diocese of New Jersey, where, under his able leadership, the Edward Clark Club House belonging to Grace Church reached its highest point of usefulness. The Edward Clark Club House was given to Grace Church by Mrs. Henry Codman Potter, the wife of the former Bishop of New York, and its location being near the plants of the Singer Manufacturing Company in Elizabeth offered an opportunity for reaching the men there.

Mr. Kirwan was graduated from the Union Theological Seminary of New York.

CHURCH OF THE COVENANT

The Rev. Frederic O. Musser has been cordially welcomed to the Church of the Covenant.

On January 5th the vestry elected Mr. Musser rector of the church. He accepted the call and began his ministry in the parish on Septuagesima Sunday, February 1st.



THE REV. FREDERIC O. MUSSER

The Rev. Mr. Musser was born in Lancaster, Pa., in 1887. He was graduated from the Episcopal Academy, Philadelphia, in 1904 and from Haverford College with the degree of B.A. in 1908, and made a member of the Phi Beta Kappa Society. He was graduated from the Philadelphia Divinity School in 1911 and received the degree of S.T.D. in 1912.

Mr. Musser was lay reader at Old St. Andrew's, 1909, and at St. Andrew's Chapel, McKinley, 1910-11. He was curate at St. Stephen's Church, Wilkes-Barre, 1911-12, and rector of St. Paul's, Bloomsburg, Pa., 1912-20. He was Archdeacon of Williamsport, 1916-18, chaplain and first lieutenant, U. S. A., 1918. He was a deputy to General Convention in Detroit from the Diocese of Harrisburg in 1919.



THE REV. WOOD STEWART

ST. MARTIN-IN-THE-FIELDS

On Sunday, February 15th, Bishop Rhinelander instituted as rector of St. Martin-in-the-Fields the Rev. Wood Stewart. Despite the inclement weather a large congregation was present at the service.

The Rev. Angus Crawford, D.D., of the Virginia Theological Seminary, the Rev. Jacob LeRoy, rector emeritus of St. Martin's, and the Rev. A. S. Hord, chaplain to the Bishop, assisted. After the service of institution and preceding the Communion Service the Bishop preached a powerful sermon on the relation of priest and people, taking as his text I Cor. iv; 1.

Following the sermon the newly instituted rector celebrated the Holy Communion, the Rev. Dr. Crawford reading the Epistle and the Rev. Jacob LeRoy the Gospel.

Of those present but few had ever witnessed the Office of Institution and by common consent found it a wonderful and deeply impressive service.

Mr. Samuel F. Houston and Mr. Theodore D. Starr, Senior and Junior Wardens, presented the keys of the Church to the new incumbent.

The Rev. Mr. Stewart was invited to become the rector of St. Martin-in-the-Fields soon after he was mustered out of the army.

Mr. Stewart is a native of Alabama. After a year spent in the study of pedagogy at the State Normal College of Alabama, he attended Rollins College, from which he was graduated as Bachelor of Arts in 1902. He attended Andover Theological Seminary in 1903 and 1904, and graduated from the Episcopal Theological Seminary at Cambridge in 1905. He was curate at the Church of the Holy Communion, New York, and assistant at St. Thomas' Church, Brooklyn, and in 1907 was called to be rector of Trinity Church, Staten Island.

In 1907 and 1908 he was a student of Political Science at Columbia University, New York. In 1909 he went to Seattle, Washington, and began the mission of the Epiphany, which became a self-supporting parish in two and one-half years, he becoming the rector. In addition to various offices in the Diocese, Mr. Stewart was twice elected a delegate to the Synod of the Eighth Department and was a delegate to the General Conventions of 1916 and 1919.

With the outbreak of the war, Mr. Stewart became chaplain of the Washington Coast Artillery in place of Bishop Keator. Entering the federal service, he became fort chaplain at Fort Flagler. When there was rioting at Butte early in the war, he was sent as chaplain of the battalion quartered there. He was made chaplain of the 63d Regiment of Coast Artillery and went with them to France. After the armistice, when the regiment returned home, he became chaplain of Base Hospital 93 and when that hospital was ordered home, he became headquarters chaplain at Camp Pontanezen, Brest. Here he witnessed the embarkation of most of the S. O. S. troops and of the army of occupation.

Returning home last September, after a visit to Seattle and a fishing excursion in the Olympic Mountains, he came to New York after the Convention and was temporarily assisting the Rev. Dr. Waller, of St. Geroges, Flushing, when called to St. Martin-in-the-Fields.

"I am indeed delighted with both the diocese and the parish," says Mr. Stewart. "Had I had my choice of all the parishes with which I am acquainted I should unhesitatingly have chosen this one, and I always wished to be in the Diocese of Pennsylvania.

"Mrs. Stewart is equally charmed with the people of Philadelphia, and we both think ourselves very fortunate."

"The High Cost of Living and the Long Trail between Producer and Consumer" will be discussed Monday evening, March 15th, at the open forum in the parish house of the Church of Our Saviour, Jenkintown. Mr. Gifford Pinchot will be the leader.

RECEPTION TO DR. BELL

Philadelphia Alumni Association Gives Luncheon to President of St. Stephen's College.

Members of the Philadelphia Alumni Association of St. Stephen's College, on January 19th, gave a luncheon and reception at the Arcadia to the new president of the college, the Rev. Bernard Iddings Bell. Thirty members were present, together with Dr. Rodgers, former president. After the luncheon, President Bell, in his telling and incisive way, explained the principles on which the college is being run. The outlook for the future is more than hopeful, that changes are being made in the administration of the college, whether domestic, academic or financial, are based upon sound principles and in view of the period of progressive reconstruction made necessary in these critical times.

The Rev. Dr. Rodgers expressed his joy at feeling that President Bell had been chosen to bring at last permanent success to the labors of the founders and benefactors and unselfish workers for St. Stephen's College.

The Rev. James O. McIlhenny, rector of the Church of the Resurrection, who is president of the Alumni Association, was chairman. The Rev. Dr. Louis C. Washburn and others made short and encouraging speeches.

Bishop Rhinelander has received the following letter from the Rev. Bernard Iddings Bell:

"Bishop Burleson has just finished a visit to this college, and he has suggested to me that I say to any Bishop in his name, that, after careful inspection of the college, he is convinced that we are on the right track in collegiate education and that the man who sends his son or persuades his friend to send his son to St. Stephen's is making no mistake. Bishop Burleson is especially glad to find that this college is not merely a pre-seminary institution and that its students are not overwhelmingly men who are contemplating the ministry, and that its whole atmosphere is that of a college and not that of a theological seminary. I know that you will be glad to learn that a man like Bishop Burleson thinks this of us. He is backing his opinion up by sending two men to us whom he says he never would send to us were we merely pietistic or theological in our life and manner.

"On the basis of such a statement as that I can, I am sure, effectively urge you to bring forcibly to the attention of your lay people who have sons of college age, the advisability of sending them to this college, *whatever their future profession or calling in life is to be!*"

MANY LOYAL WORKERS

Church Service Recruiting Office Ends First Year—105 Volunteers for Duties.

The Church Service Recruiting Office of the Protestant Episcopal Church in the Diocese of Pennsylvania has just had its first birthday anniversary. In the year that has passed since the opening of the office at the Church House on February 10, 1919, the committee of twelve women feel that much has been accomplished and that the field before them is even larger, with even greater possibilities, than they at first dreamed of.

In the year 105 persons have been brought in touch with the many needs of the Diocese and have been put to work. Thirty-seven of the number have done individual work while the others have worked through committees on the Episcopal Hospital, Seamen's Mission, Seamen's Church Institute and the Junior Auxiliary.

The committee includes: Mrs. Stanly G. Flagg, Jr., Mrs. Chas. Henry Scott, Seamen's Mission; Mrs. Robt. C. Drayton, Mrs. Sidney W. Keith, Episcopal Hospital; Mrs. Walter H. Johnson, Work among Italians; Mrs. John W. Geary, Miss Marian Taylor, Mrs. Edmund D. Thayer, Junior League; Mrs. Harrison Wright, Kensington District; Mrs. John D. Samuel, Mrs. Henry Dillard, Mrs. Frederick H. Howland, Desk Work.

EPISCOPAL HOSPITAL

Staff Kept Busy Caring for Influenza and Pneumonia Patients.

The staff at the Episcopal Hospital has been very busy caring for influenza and pneumonia patients. The Hospital opened two extra wards in the Ingersoll Building, and succeeded in taking care of all cases referred to it. Pneumonia has been very prevalent. The total number of cases of influenza and pneumonia admitted was 145 from January 15th to February 14th. Fortunately no nurses or doctors have been afflicted with the diseases.

The private room department of the Hospital is being completely renovated, the rooms being made very attractive by fresh paint.

CONVOCATION OF SOUTH PHILADELPHIA

At the January meeting of the Convocation of South Philadelphia, the Rev. George H. Toop was unanimously elected dean for 1920. The other officers elected are the Rev. J. Ogle Warfield, secretary; Mr. W. L. Prickett, treasurer; Mr. John W. Townsend, lay delegate to the Board of Missions.

Old St. Stephen's Club for Newsboys

Place of Help and Recreation for the Little Merchants of the Street of All Creeds and Nationalities—
 "Someone Does Care" for Lads Who Cry Their Wares in Highways of the City—Friendship,
 Food, Games, Movies, and Savings Among Features.

By JAMES M. BENNETT

"SOMEONE DOES CARE"

This is the motto of Old St. Stephen's Club for Newsboys in the Parish Building in the rear of the Church, 19 South Tenth street, Philadelphia.

And "Someone DOES Care." Yes, SOMEONE does.

A haven from the temptations of the heart of the great city; a place of stepping aside from the things that tend to make bad boys, evil companions shunned, and a start made toward a useful life, describes in a few words the work of the Club.

Have you been to the Club?

If not, drop in some afternoon or evening. If you have been there, drop in again. The Rev. Frederick B. Keable and his able corps of devoted workers will be glad to see you and tell you all about the Club.

It is a story well worth hearing. You will learn another chapter of the great work our Church is doing. You will see happy faces. You will see boys made anew through the medium of love and good, sound advice. You will see boys who were begrimed with the dirt of the streets. You will see boys to whom life is being revealed in a new and bigger and better sense. You will see boys on the threshold of manhood who are looking forward and upward to lives of happiness and usefulness. You will see boys who will say to you "SOMEONE DOES CARE."

The Club for Newsboys is the successor to the Old St. Stephen's Club for Enlisted Men. When the War ended and our boys came back to us those in charge of the Club for Enlisted Men felt that their work among the soldiers and sailors had ended—more than 200,000 had been entertained between June 24, 1917, and July 31, 1919, as they passed through the city on their way overseas or to the various camps. "Good old Church, good old Church, you have been good to me," was the comment of a wearer of the khaki as he looked at the walls of St. Stephen's after peace had come, the Club for Enlisted Men had closed and the Club for Newsboys was in operation.

Tender hearts in St. Stephen's felt for the newsboys during the War, as they crowded around the doors and peeped in while the enlisted men were being entertained. They wanted to hear the addresses, they wanted to see the movies, they also wanted "eats." Having cared for the men of today,

what better work could be undertaken than caring for the men of tomorrow and making them realize that "SOMEONE DOES CARE"?

So the Club was organized for the general welfare of the "Little Merchants of the Street," as the folks at St. Stephen's call the "newsies."

CIRCULAR DESCRIBES WORK

Read, please, what the committee in charge of the work says in its circular issued to the public:

Old St. Stephen's Club for the Enlisted Men, with over two years of continual service, finished its work on July 31, 1919, having welcomed and entertained over 200,000 of our Boys.

It has been brought home to us that our Organization, with its Committees, sincere and sympathetic men and women, can be used to good advantage in caring for the LITTLE MERCHANTS OF THE STREET—newsboys, boot-blacks, peddlers of various wares, some runaways from here and other cities, many homeless, living by chance and by the laws of craft and force—fighting for existence.

We offer these boys (without regard to religious affiliation) love, human interest and practical advice; we give them opportunity to procure good food and drink at low prices, and later on hope to provide them with clothing in the same way.

We are enclosing several pictures which tell the story better than words.

Here at Old St. Stephen's SOMEONE DOES CARE whether these boys make good or fail.

You most generously contributed to our Club for Enlisted Men. Will you help these boys make good?

Committee in Charge

Some of the Committees in charge of the Club are:

The Rev. Carl E. Grammer, S.T.D., Chairman General Committee; the Rev. Frederick B. Keable, Chairman Executive Committee; Robert T. Boyd, Treasurer; Della MacDonald, Secretary; Finance Committee, Howard Reifsnnyder, I. Reifsnnyder Son & Co., wool, 110 S. Front Street, Philadelphia; H. H. Barton, Jr., H. H. Barton, Jr. & Co., mfrs. sand paper, 109 S. 3d St., Philadelphia; Chas. E. Calwell, President Corn Exchange National Bank, Second and Chestnut Streets, Philadelphia.

Attractive Literature

The Club tells its story in attractive literature. Pictures show the boys enjoying the benefits of the Club.

One big feature is "the high cost of living solved." Here is the menu:

Roll and frankfurter with coffee, 5 cents; cheese sandwich with coffee, 5 cents; egg sandwich with coffee, 5 cents; salmon sandwich with coffee, 5 cents; spaghetti with tomato sauce, bread and coffee, 5 cents; pork and beans, bread and coffee, 5 cents; pie with coffee, 5 cents; Campbell's soup and bread, 5 cents; cake with coffee, 5 cents; apples, 2 and 3 cents; candies, 1 to 5 cents; milk, 3 cents; coffee, 2 cents.

Following are excerpts from the Club's literature:

"Divers races and creeds eat happily together. Mrs. Place welcomes them with a kind word and a smile."

"In the Assembly Room on the second floor every Wednesday night there are movies or other entertainment and short talks of good practical sense and advice."

"The pool table is always at work, usually with some discussion and plenty of advice from the ones who are not playing and 'think they know.'"

"The shuffleboards are seldom idle and opportunity for exercise of muscle and lungs, as well as display of skill. Good fellowship generally prevails."

"Direct and intelligent human interest will drive out 'CRAPS' and other gambling."

Has 180 Members

There are 180 members of the Club. The dues are 40 cents a month for boys of 16 and over, and 29 cents a month for those under 16 years. There are junior, senior and associate members.

Many parents in various parts of the city are grateful to Mr. Keable and his assistants for helping runaway boys who have drifted into the Club. These boys are induced to tell why they left home. As soon as their stories are told those at the Club look up the parents and the boys are returned home, happier and wiser, and often as regular and grateful members of the Club.

Save part of what you earn, says Mr. Keable to the boys, and many follow his advice. One of the boys recently saved \$64 and put it in bank. He is happy and proud. There are others doing the same thing. May there be more, for "SOMEONE DOES CARE." Yes, SOMEONE does—at Old St. Stephen's Club for Newsboys.

BEFORE



This picture shows newsboys gambling in the streets, in the days when there was no place for them to go and no Newsboys' Club.

FINE WORK AT WARWICK

The Rev. Samuel Neal Kent says "Things are Going on Most Satisfactorily"

The Rev. Samuel Neal Kent, Rector of St. Mary's Church, Warwick, writes:

"Things are going on most satisfactorily here. The Infant Class in the Church School (with the mothers' assistance) raised through their 'Apron Campaign' some \$185 for the new Church heater—a really remarkable record. The heater was installed in November, to cost approximately \$550, and enough money has been raised entirely through the efforts of the Parish members to meet that amount with the exception of about \$55 at the present time. No one is disturbed about that small debt, as they are confident that it can be readily met by entertainments after Easter. The entire community has been interested in meeting this cost. They tell me that for the first time the Church has been comfortable on cold days. It is needless to say that the effect is shown in the readiness to attend services.

"Our Lenten program includes a weekly celebration of Holy Communion at the Rectory and a week-day Cottage Service at the homes of those elderly or sick people who are 'shut-ins.' I am making the period a delayed part of the Nation-Wide Campaign. The Vestry approved of taking it up now. We shall make the canvass on Palm Sunday, as they are to do in Massachusetts."

AFTER



This picture shows clean, happy, changed boys listening to an address in the Old St. Stephen's Club for Newsboys. May the splendid work prosper!

Seamen's Church Institute

Plans Call for Immediate Purchase of Two Properties at Second and Walnut Streets—Marine Week to be Held April 12 to 17— Mayor Moore Expected to Address Public Meeting

It has been decided by the Executive Committee of the Board of Managers of the Seamen's Church Institute, on the recommendation of the Finance Committee, to undertake the working out of the plans for the purchase of property and the building of the Institute on the basis of three units, each of which may be accomplished separately, and all of which will make up the final Institute.

This plan calls for the immediate purchase of two properties at Second and Walnut Streets, on which options are now held, and the erection thereon, as soon as the funds are available, of a building to cost about four hundred thousand dollars. This building will include fifty rooms for officers, about ninety-five single rooms for able-bodied seamen, besides double rooms and dormitories, making accommodations in all for from two hundred to two hundred and fifty men. It will include, besides the basement, and the first floor (on which will be placed the temporary auditorium and Chapel, together with cafeteria, and dining rooms, lounge and offices, library, etc.) three floors of sleeping accommodations. The plans for the building will shortly be perfected and presented to the public. A list of possible memorials in the building is now being prepared.

The second unit calls for the purchase of three lots on Dock street, south from Moravian street, on which will be built a permanent auditorium and two sleeping floors, at a total expense of about one hundred thousand dollars. It is anticipated that such a building may appeal to some individual or group of individuals as a desirable form of memorial or gift.

The third unit would include the remainder of the block, bounded by Second and Dock streets, Walnut and Moravian streets, on which would be erected the permanent Chapel with two sleeping floors above. The whole building would be so planned that additional floors could be added as the necessity may demand.

It is proposed that during Marine Week, April 12th to 17th, a public meeting on behalf of the Seamen's Church Institute shall be held, and it is anticipated that the Mayor, the Hon. J. Hampton Moore, who has shown deep interest in the plans from the very beginning, will speak on the need and opportunity for such an Institute on that occasion.

Funds are rapidly coming in to complete the purchase of the first unit of the property, and it is anticipated that this fund will be subscribed before the middle of April. The officers and Board of Managers of the Institute include the following: Officers—Hon. President, the Rt. Rev. P. M. Rhineland; President, Mr. Alexander Van Rensselaer; Hon. Vice-Presidents, Bishop Joseph F. Berry, the Rev. George H. Bickley, the Rt. Rev. Thomas J. Garland, the Rev. Edward M. Jefferys, the Rev. Louis C. Washburn; Vice-Presidents, Mr. W. W. Frazier, Jr., Mr. John Gribbel, Mr. Alba B. Johnson, Col. John S. Muckle, Mr. Effingham B. Morris; Treasurer, Mr. C. S. W. Packard; Secretary, Mr. Sydney P. Clark; Acting Superintendent, the Rev. Percy R. Stockman. Board of Managers—Mr. Thomas E. Baird, Jr., Mr. W. F. Ballinger, Mr. W. P. Barba, Mr. Charles J. Biddle, Mr. Joseph Carson, Mr. Charles L. Chandler, Mr. Charles S. Cheston, Mr. Walter I. Cooper, Mr. Theodore Cramp, Mr. Wm. J. Dickson, Mr. Stanley G. Flagg, Jr., Mr. Edward H. Johnson, Mr. Charles M. Lea, Mr. George McFadden, Hon. J. Willis Martin, Mr. Walter F. Hagar, Mr. G. S. W. Holton, Mr. Charles E. Mather, Mr. F. Eugene Newbold, Mr. A. J. Drexel Paul, Mr. Chas. J. Rhoads, Mr. W. Hinckle Smith, Mr. Alexander Yarnall, Mrs. John A. Brown, Jr., Mrs. Stanley G. Flagg, Jr., Mrs. Alba B. Johnson, Mrs. Ernest Law, Mrs. Paul Dencla Mills, Mrs. Charles Henry Scott, Mrs. Alexander Van Rensselaer, and Mrs. C. C. Zant-zinger.

COMMUNITY MEN'S CLUB

St. Andrew's Chapel and Neighborhood House Obtains Fine Results at West Manayunk

A club which has changed a settlement into a community.

That is the achievement of our Men's Club in West Manayunk. Under the leadership of the Rev. Albert H. Holt, our social club of fifty men has become the center and clearing house for the awakened energies of 150 active men.

A little more than a year ago the men of the neighborhood were forcefully addressed by groups and individuals concerning their responsibility for our lack of progress. Thoroughly aroused, they began to look for opportunities for service. They found them everywhere. "Everybody Neighbors" was their slogan.

First, they procured by public subscription a splendid chemical fire apparatus, installed public alarms, compiled and provided every householder with a copy of a signal code. They then held a carnival by which they secured \$1,200 to procure land and house the engine. From the receipts of the carnival they donated \$500 to St. Timothy's Hospital. The fire company has recently obtained a charter.

The next venture was an endeavor to gain carrier delivery of mail. In this they were successful. They also carefully measured all the territory and accurately numbered more than 350 houses, also placed sign-boards on all streets.

Encouraged by this success, they petitioned the county courts to place on the township plan one of the main roads so that it could be maintained by the township. This was carried through all the steps of litigation to a successful conclusion. They then sought to have the commissioners increase the appropriation for road building, which was done, they having granted an additional \$7,500 for last year.

The election of a township commissioner, who should be free from political ambitions and a true servant of the people, was one of their finest accomplishments.

The publicity required for all their desires and aims was secured through a community bulletin and by bringing together the people at monthly meetings in the auditorium of the public school. At the several meetings last winter, which were addressed by speakers of note, more than 1,200 people were present.

A Community Directory is being published by them. Other projects of public benefit are pressing for attention, and so eager are the men to be at their task that their meetings held every Thursday night were not discontinued during the holiday season, but, instead, they devoted Thanksgiving, Christmas and New Year nights to the carrying on of their work.

HERBERT HUNSWORTH.
Per A.

*The crimson tides of sin and strife
Sweep over humankind;
But 'mid the stranded wrecks of
life
Hope, Faith and Love we find;
Where'er the cross of Christ has
room,
The human soul bursts into bloom!
—Walter I. Clarke in New Era
Magazine.*

EDUCATIONAL FIRST AID

White-Williams Foundation Gives Valuable Service in the Schools

(Contributed)

The annual meeting of the White-Williams Foundation, held at the Church House on February 10th, has a special interest for members of the Episcopal Church. The first signer of the Constitution, adopted in 1800, was the Rt. Rev. William White, D. D., first Bishop of the Protestant Episcopal Church in the Diocese of Pennsylvania. Bishop White became the first president of the old Magdalen Society and served for thirty years at a time, when the necessity for frequent meetings, and even more frequent appeals for funds made the filling of this office an arduous task. The Rt. Rev. Philip Mercer Rhinelander is today the presiding officer.

In 1918 the White-Williams Foundation advised and visited 1,180 girls. In 1919 the number of children helped in this way rose to 1,297. There are now counselors in three elementary schools, in the Trade School for Girls, in the special school for incorrigible boys, and in a large girls' high school. The Junior Division of the U. S. Employment Service is now being financed by the Foundation, in order that as many children as possible may be guided toward better preparation for life work, or placed in industry where they can use their abilities to the best advantage.

One of the activities of the Foundation is deserving of special notice. Time and again the counselors were confronted by wistful little people who wanted "to be some kind of educated," yet bravely stifled the desire in order to make sorely needed contributions to scanty family incomes. These had to be helped. Together in the past year the White-Williams and the Red Cross have spent nearly \$7,000 in scholarships, which have kept 62 children in school. The scholarships varied in amount from 75 cents to \$8 a week. There is no known standard for measuring the joy they brought to eager little hearts already facing hardships and disappointment.

The office of the Society is at 1522 Cherry street. Inquiries are cheerfully answered, and checks even more gratefully received.

A day's retreat for the church social workers of the Diocese was held in the Diocesan Church of St. Mary on Tuesday, January 27. The conductor was the Rev. Augustine Elmendorf, Canon for Social Service in the Diocese of Newark. The day began with a celebration of the Holy Communion at eight, and closed with evening prayer at four.

United Thank Offering

Work Stands Unique and Upon Highest Plane of Service

In this day of a new order of things, one is fairly bewildered by all the changes and many plans—some of which, as word comes from the Church Missions House, "are yet still in the air." It is necessary to have a clear head, and to reason quite logically, in order to be able to answer the innumerable questions coming from every quarter in regard to everything. Even our dear United Thank-offering does not escape!

"Is it a part of the Nation-Wide Campaign?" "How is it affected by it?" No, the United Thank-offering is *not* a part of the Nation-Wide Campaign, for it stands unique, upon the highest plane of service, far removed from the realm of surveys, budgets, assessments, and the like. It has *never* counted on the parish apportionment. That would be impossible because of its very nature as a free-will offering—a love gift—an over-and-above-all-else when every duty and obligation has been discharged. It is the one wonderful possession of the women of the Church which is, in the truest sense, a "holy offering, rich and rare"—an offering of "praise and prayer," in which "the outward and visible sign" is as free from all dross as it is ever possible to make the almighty dollar.

How is the United Thank-offering affected by the Nation-Wide Campaign? It *should* receive tremendous impetus from it.

Frequently, in the days preceding and during the various "campaigns," we were reminded by the speakers that only one-third of the members of the Church were interested and giving either service or money for its work. The aim of all the forward movements has been to spiritually awaken even the interested and to arouse the indifferent two-thirds to active service and systematic giving. "Every member" must be secured in order to spell success. The aim and ideal for our United Thank-offering is identically the same, but with this handicap, that, instead of one-third, less than *one-fifth* of the women communicants in this diocese have a share in it. With shame we confess that this is the case after thirty years of the life of the Offering. However, the "every member" spirit of the Nation-Wide Campaign translated into "every woman" and worked out enthusiastically in every parish and mission, would overcome the handicap and bring wonderful results—both spiritual and financial. Instead of a triennial offering from the Diocese of Pennsylvania of \$62,602, as at Detroit,

it would be more than \$300,000. "Impossible," say you? No, indeed, for we have figured it out over and over again!

What shall we do about it? The treasurers of the United Thank-offering have already adopted a slogan for the 1919-1922 triennium. It is, "The Woman Rather Than the Dollar." This marks, we hope, the beginning of more vigorous and systematic effort, everywhere in the diocese, to win every woman. Given the women, with their hearts, love and devotion, the dollars will take care of themselves, and this special asset will become a wealth of resource—over and above all else—for the missionary work of the Church.

Success to the Every-Member-Nation-Wide Campaign to secure the two-thirds! Success to the Every-Woman-Diocese-Wide Campaign for the four-fifths! The "spirit" of the one should be that of the other.

MARY C. S. NORTH,
Treasurer, U. T. O.

DR. JOHNSTON HONORED BY U. OF P.

The degree of Doctor of Sacred Theology was conferred upon the Rev. Dr. Robert Johnston, rector of the Church of the Savior, by the University of Pennsylvania at the ninety-fifth annual University Day exercise on February 21st. Rear Admiral William Snowden Sims was the orator.

GERMANTOWN CONVOCATION

At the regular meeting of the Convocation of Germantown, held January 20, the following officers were elected:

The Rev. John H. Chapman, dean; the Rev. Charles S. Lyons, secretary; Mr. S. F. Houston, treasurer; Mr. Arthur E. Newbold, delegate to the Board of Missions.

CAMPAIGN DOUBLES WORKERS

"Before the Nation-Wide Campaign we had only 122 who were active in Parish work—now we have 244, who have pledged themselves to help in the various organizations and, unless we can secure better facilities for these organizations, we cannot hope to take care of this increased membership," says the St. Thomas' Messenger, Whitmarsh.

"We needed a new Parish House long ago. Now it is vitally necessary to the proper growth and development of our Parish."

Bishop Kinsolving's Address Stirs Foreign Committee

Work in South America Means Planting of the Church in the Hearts of the People

The following report of Bishop Kinsolving address before the Foreign Committee in December was felt would be an inspiration to every auxiliary, and on motion a copy was sent every auxiliary.

A. N. HUBBARD,
Secretary.

The soul-stirring address of Bishop Kinsolving was, as you know, impossible to put down in words. Our hearts burned within us as we heard the call to our Church, through us, as a "vanguard of Christ's Kingdom in this Diocese," our special business *being to pray*. Pray. Pray that our Church will awake to, and realize her present grave crisis and by God's Grace and His Spirit be enabled to answer her great challenge. He opened his address by telling us that what our work stands for in South America is the planting of the Church in the hearts of the people, planting a National Church on national lines. We go there to preach and teach the Catholic faith (not for controversy against the Roman Church).

Our *generous!* Church has given 4 men to work with the Bishop, to evangelize the 23 million people of Brazil. We now have 20 clergy, *i. e.*, each of those 4 men has multiplied himself by 5 men, *i. e.*, 500 per cent. Tell your husbands this fact, the men who say foreign missions don't pay. The Church is not giving clergy. Wyoming has never produced a clergyman; Idaho has given one, who is now working with me. Our Church is bankrupt in her ministry. Consecrate your cradles! In Brazil we have now 15 churches and 40 mission stations, but it is a far bigger thing to breed clergy than to put up bricks. My policy is to plant churches in strong centers and allow no debt. The Rev. Mr. Thomas, head of the School of the Southern Cross, is the one American of our Church in the huge territory of Southern Brazil. Our highest accomplishment is the training of native clergy for the establishment of a National Church. Mrs. Kinsolving organized and started the W. A. A small seed in one parish, and now there is a branch in every church. We ride forth under the Southern Cross to preach Christ—the true liberty of religion—to those people who worship so many images, seeking light through such darkness where they are able only to see stars, we bring them the light of the Son of God. The word Christ in the Portuguese dictionary, means the image of the Second Person of the Trinity.

The Bishop told us of the wonderful

meeting in Detroit for the Nation-Wide Campaign, where he felt the Holy Ghost had descended on the Convention in answer to the prayer groups.

What is before you—the Church? The Church is up against it; she is dying of dry rot; she is bankrupt financially. Our Board of Missions is today \$500,000 in debt, which may become \$700,000 needed to feed our firing line. Face this fact, take it to your husbands: bankrupt in our coffers; bankrupt in our education (2 Church colleges closed); Our Church asleep as far as educational problems are concerned, but worst of all is her ministry. Her growth 16 per cent in 10 years and only 4 per cent in the ministry. Three Bishops Canadian born, Bishops Brant, Anderson, Du Monkin. Four per cent come in from what we call, with a *hiss on the S*, The Sects! The N. W. C. is facing this and telling the facts—seven hundred clergy needed. Go home and pray about this. Our Church needs democratization, and by this I mean you have got to democratize the people in our Church. Stop lying down on the few rich and willing people. God did not become incarnate for any race or people or diocese. The Bishop told us that in St. James' Church, Wilmington, N. C., more money is given per capita than in any other church of ours in this country; of an old hide-bound church in Baltimore, where the rector had gotten his assessment of \$3000 from three women instead of preaching a missionary sermon and arousing his people to their opportunity and privilege to help in the extension of Christ's Kingdom; of another church where \$6000 having come from six people and \$89 from the rest of the congregation, they got up and sang the doxology in self-satisfaction for what they had done; of a church in our midst where the money practically comes from three families. This is all wrong—not the right way for it to come. We have got to democratize our parishes—all must do their share. I know this is the trouble with our Church—our laymen are not interested. You women must pray about this. The Bishop said that when Mr. Franklin Lewis was summoned to Washington to take charge of the First Liberty Loan, he told the authorities he would only undertake it if allowed to reach the resources of American wealth. Told of course he could, he answered, "Wait—you and I differ on what I mean. Let the rich alone—let me get this to the people—(the colored man who blackened my shoes this morning must buy a Liberty Loan)—popularize

it. He wanted heads, individuals, personalities, not dollars. He got the people and the dollars came.

Go to the woman in the garret. (I hope every parish represented in this audience has such a woman.) Start with your individuals; interest each one, and your rich men will come in, and give as they did for our Liberty Loans. Every one of you pray that this great campaign will succeed—that this grand old Pennsylvania Diocese will not lie down, but go forward—prove worthy of her splendid churchmen, such as Mr. George C. Thomas; our churchmen, who have played their part in every crisis of this nation—wrote our Constitution here in this city; you women pray as our great churchman, George Washington, prayed when, at a great crisis of the Revolutionary War, he was seen to go into the woods, praying to God Almighty to help him.

Think of our churchmen in this last war—General Pershing, Admiral Sims, Bishop Brent—thank God, made head of all the religious bodies for our army. Isn't she, our Church, worth all your prayers, worth telling every man and clergyman you meet about?

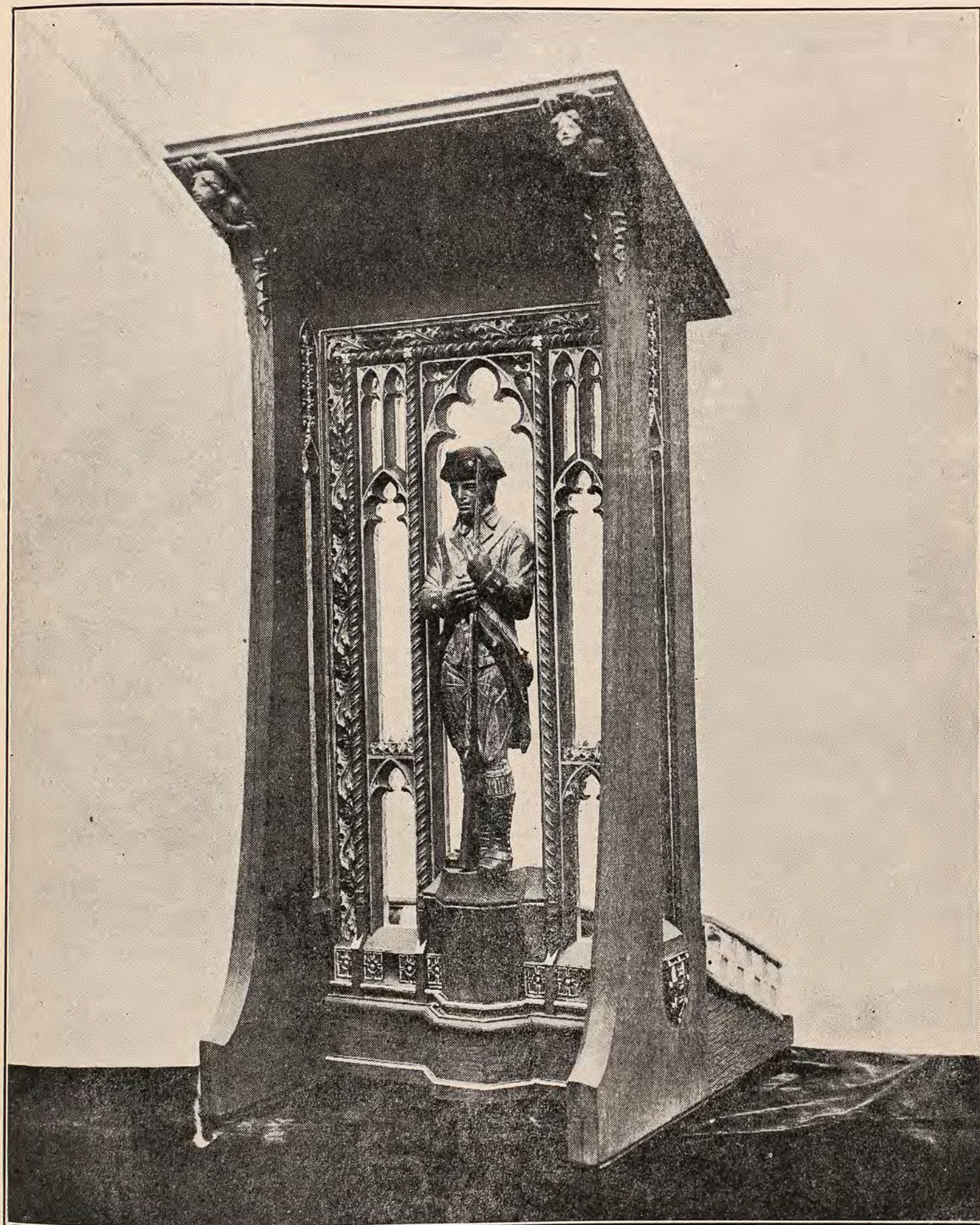
Mrs. Knorr asked Bishop Kinsolving to close the meeting with prayer, realizing that after such an address we could not possibly resume the business of the day.

CLIMBING AND LOOKING UPWARD

"When we started to climb the steep and rugged mountain, at the foot of it, 18 years ago, we were a very small ill-equipped company," says St. George's Visitor of St. George's Church. "By the grace of God we have attained unto some height from which to look down makes the head dizzy; but we are constantly looking upward, for there is still much more to climb. The fact that the top is still beyond our reach should make us more eager to press on. Some day, if we continue loyal, we shall reach the heights on which the blessed faithful live, then shall our hearts rejoice together with theirs."

The presence of the boys and girls of the church school at the chief service on Sunday is one of the most attractive features in the life of Grace Church, Mount Airy, at the present time. Parents whose children are in Grace Church school are missing a great opportunity unless they are attending Sunday morning worship with their children. Those who have little children may bring them along and leave them in the Kindergarten Department during the service.

"We Beseech Thee to Hear Us, Good Lord"



LITANY DESK IN THE WASHINGTON MEMORIAL CHAPEL AT VALLEY FORGE, PA.

Missionary Appeals for His Suffering Indians

**The Rev. Charles W. Baker Writes of Serious Conditions in California—
Physician Needed**

The following is part of an appealing letter to Mrs. John Markoe from the Rev. Charles W. Baker, a missionary in California. We hope that some of our readers may be able to help to alleviate the very serious conditions therein described, either by contributions of money or by influence with the Commissioner of Indian Affairs. After describing the hardships of a stormy journey over the mountains Mr. Baker says:

"We found one of our Indian women, one of the strongest and best when we went out, very ill, and she finally died on December 21st without our knowing what was the matter with her. She was very low or rather weak when I got to her, but we hoped she would rally, as she had no fever and seemed to need proper nourishment. But with no doctor in the community, and none at Hoopa Indian Reservation, there was no doctor nearer than Arcata, and it would have cost probably \$250 or more to have gotten one in from there, and the family could not afford that, nor was there any in the community who could have paid it. Then, as New Year's Day came in, a baby passed away, a victim of pneumonia, a bright, strong baby that could have been saved if a doctor could have cared for the case, no doubt; but again the poor Indians could not pay such a price for one. I was down the river at the time of the child's death and did not see him.

"These are only two cases of the sacrifices of life made here in this isolated and poor community, many due to the lack of a physician near enough and willing to come to the help of the poor. Until this fall we at least had a physician at the Hoopa Indian Reservation to whom we could telephone and secure advice, but I found on my return that he had resigned some time in the fall and left, since then there has been no doctor on the Reservation, which seems to me a most unfortunate and singular condition. I telephoned Superintendent Mort-solf and he said he was on the track of a doctor and hoped to have one some time this winter. I cannot understand the attitude of the Commissioner of Indian Affairs leaving a large community, even if they are Indians, for which he is personally responsible, without proper medical care, and I am wondering if he really understands the situation out here. Here is a community of about one thousand Indians and castes, up and down the Klamath River, at least one-half of the district in the Reservation, and a large area on the Reservation proper, which must have a population of at least

another thousand, with a school, where a large number of children are in attendance, all without medical attention and care. I telephoned over to the Superintendent's office for some medicine for some of the Indians, and find there is no one to mix and issue any medicines, the Superintendent only able to issue medicines as they stand on the shelves of the dispensary.

"I have written the Commissioner of Indian Affairs asking that a physician be stationed on the Klamath River to care for the large number of Indians up and down the river, the majority of whom are unable to pay the fees charged by physicians from the nearest point, which is Arcata, ninety miles from here, and a difficult road in summer, and one almost impassable in winter. A physician stationed at Martin's Ferry or Orleans (this is really the center) could in the course of the day reach a patient over a territory extending sixty miles up and down the river, a district so isolated and shut in by mountains that we are practically cut off from the outside world for six or seven months in the year. Then, to add to the unfortunate condition, not even a physician at Hoopa Indian Reservation who could be consulted by telephone, and, in dire necessity, could reach a point up or down the river in the course of eighteen or twenty-four hours.

"I am sorry to write such a long letter, but the situation is serious and I am hoping you can bring the matter to the attention of the Commissioner of Indian Affairs and use your personal influence to obtain relief for us—a physician at Hoopa Reservation, and then, if possible, one to be stationed on the Klamath River, able to give, free of charge, medical care and attention to the Indians on this river. These two cases within ten days: a mother, only 37, taken, leaving a family of six children, and this babe of nine months, both cases which might have been saved if a physician had been here to give them the care necessary, ought to move a man of stone or even a government official to some action. Then tonight I received a message from up the river of an Indian boy of about twenty dying of tuberculosis. He had a bad hemorrhage and was very weak. I could only tell them to try to get him on his feet again by careful nursing and nourishments. No doctor to consult, and no use thinking of sending him to the hospital at Hoopa, as there is no doctor there. I could give other cases of lives lost because of no doctor near or the failure of the doctor to come when asked. Please aid us all you can per-

sonally and through any societies which aid the Indians.

"With the hope that you can help us in securing a doctor, first for Hoopa and then for this community, and with kindest wishes for the new year, in which Mrs. Baker joins me, I am,

Sincerely,

CHARLES WILSON BAKER.

"P. S. I might add that, with smallpox at Sandy Bar, a mile from here, and other cases of serious illness, the situation is really critical.—C. W. B."

GIRLS' FRIENDLY SOCIETY

The first Diocesan Missionary Service, especially for the children of the candidate classes, was held Saturday, January 31st, in the old Church of St. John, Northern Liberties. Although a very cold day, more than one hundred children were present, and made an appreciative audience for the speakers.

Miss Anna Williamson, in charge of the Mission at Ivy Depot, Va., gave a most interesting account of the children of the Mission, telling many incidents, and how last Christmas some filled stockings were sent down, which were the first ever seen there. To show how eager the children are to learn, they will walk sometimes ten and twelve miles every day to attend the Summer School.

The Rev. S. W. Creasey gave a talk about the Indian children of the Mission at Fort Hall, Idaho; picturing their dress, the way they live, the food they eat; and telling many stories of their development under the teaching of the Mission School.

The offering was divided between the two Missions. At the close of the service the children went into the Parish House and were served cocoa and sweet crackers. Certainly, the Candidates' Missionary Service will be made an annual one.

RETREAT FOR WOMEN

A retreat for women, under the auspices of the Society of the Companions of the Holy Cross, Philadelphia Chapter, was held at St. Clement's Church, on Thursday, January 29. The Rev. Father McClenthen was the conductor. The retreat began with the Holy Communion at 8.00 A. M., and closed with Evensong at 5.00 P. M.

PRAY!

"The whole Christian Church should pray without ceasing until it becomes roused up to the glory, majesty, and magnificence of high adventure for God."—*The Rev. Gomer B. Matthews, M.A., rector of Free Church of St. John, in "St. John's Messenger."*

MUCH INTEREST IN MEN'S CLUB**Mr. Frederick P. Gruenberg Addresses
Calvary, Germantown, Members
on Taxation**

On Wednesday evening, February 4th, in the parish house at Calvary Church, Germantown, there met a large number of men of the parish for an initial meeting of what is already "The Men's Club of Calvary Parish of Germantown."

Arrangements had been made for this meeting to inaugurate the work of the club as to insure the promotion of sociability and knowledge of each other's personal qualities and at the same time give a forward push to the creation of sound thought upon public questions of interest to all men and all citizens.

The topic for the evening was "Taxation and Its Relation to the Welfare of the Community." The subject was ably and impartially presented by Mr. Frederick P. Gruenberg, Director of the Bureau of Municipal Research, Philadelphia. Mr. Gruenberg sketched briefly his subject and drew conclusions which, when discussion was opened upon the close of his presentation of the topic, resulted in rapid fire questions from all members of the gathering, which continued in full motion until the chairman, in desperation, closed the meeting at eleven o'clock. The interest evidenced showed the wisdom of the selection by the Committee of Arrangements both of the topic and the speaker to present it. The club aims to have at its special meetings live topics in which the men in the surrounding community of Calvary Church will be interested and thus further the good work, which can be done by pursuing the objects in mind when this meeting was called.

**CHURCH OF THE SAVIOUR
AUXILIARY**

At the annual meeting of the Woman's Auxiliary of the Church of the Saviour on Monday afternoon, January 12th, the following officers were elected: President, Miss Catharine L. Ireland; treasurer, Miss Margaret Gyger; secretary, Miss Helen I. Harris.

TRIBUTE TO A VERGER

The Rev. Robert Johnston, rector of the Church of the Saviour, in an article in *The Parish Messenger* on ten years of faithful service by Mr. Joseph Parker, as vergers, says, "Long life and happiness to the best of his kind, God's gentleman, and the friend of us all."

JUNIOR BROTHERHOOD CAMPS**Outings for Older Church Boys—Camp
Bonsall at Downingtown, July 15 to 22**

Outdoors!

Are you hearing the call of the spring-time and summer?

Read, please, what the Junior Department of the Brotherhood of St. Andrew is planning for the season of open air outings.

Arrangements are being completed for two Vacation Camp Conferences. One will be held at Camp Bonsall near Downingtown, Pa. The other at Camp Houghteling, near Chicago. Older Church boys, 15 to 21 years old, may attend the camps.

The daily program from July 15th to 22d follows:

- 6.30.—Setting-up exercises, morning dip.
- 7.15.—Morning Watch.
- 7.30.—Breakfast.
- 8.30.—Bible Study.
- 9.00.—Conference.
- 9.30.—Exercise.
- 9.40.—Nature Study.
- 10.10.—DRILL.
- 10.45.—Conference.
- 11.45.—Wash up; dinner.
- 12.00.—Prayers for Missions.
- 12.10.—DINNER.
- 1.15.—Rest.
- 1.45.—Recreation and Swimming.
- 5.45.—Colors.
- 5.50.—Wash up; supper.
- 6.00.—Supper.
- 6.45.—Vesper Service.
- 7.15.—Campus Games.
- 8.00.—Inspiration; Camp Fire; Special Events.
- 9.30.—Tattoo.
- 10.00.—Taps; Lights Out.

The camps will be under the personal direction of Gordon M. Reese, who for a number of summers has been associated with some of the largest boys' camps in the East. The mornings will be devoted to conferences, the afternoons to recreation and the evenings to inspirational gatherings.

These camps will in no way supplant the National Junior Convention, which is held annually in connection with the National Convention of the Brotherhood, but will rather supplement the National Convention.

**TRINITY, SWARTHMORE, HAS NO
DEBT**

"We are glad to announce that Trinity Church, Swarthmore, has as usual, paid in full its shares in the apportionments for General and for Diocesan Missions; and is without debt of any kind," says the *Trinity Messenger*.

TRACT SOCIETY MEETING

The annual meeting of the Episcopal Tract Society was held on January 22d. The one hundred and tenth report of the work of the society for the year 1919 was presented.

Three regular meetings of the society have been held, on the fourth Thursdays of January, April and October.

Fifteen thousand three hundred and ninety-eight tracts have been distributed. Six thousand tracts have been printed. The six thousand tracts printed were three thousand copies of "A Sketch of the Beginnings of the Church in the United States," and three thousand copies of "Bishop White and the American Episcopal Church." This tract is a shortened edition of a book printed in 1845 called "Bishop White's Opinions." The volume was made up of extracts from Bishop White's sermons and addresses.

The Episcopal Tract Society considers both these tracts valuable additions to the list of its publications. They form a memorial to Bishop White, the founder of our society. We are glad to be able to record that the Episcopal Tract Society has always been faithful to the opinions of its founder in matters concerning Church doctrine.

We wish to thank those who have assisted us in carrying on the work of the society.

The tracts are supplied to those who ask for them, free of charge. They are in the Church House, and can be obtained at any time from Mr. R. Y. Adams, our faithful custodian. Applications for tracts for free distribution should be made to the secretary,

ELEANOR E. WRIGHT.

1328 Orthodox St., Frankford, Phila.

KENSINGTON GIRLS' CLUB

The work of the Kensington Community Girls' Club, more than 200 of them in the Parish House of St. George's Church every Monday evening, gives promise to a most profitable welfare work in our neighborhood. Besides all sorts of recreation, there is training in sewing, singing, cooking and dancing by expert teachers.

The club planted a community Christmas tree, in the square near the church, electrically lit every evening during Christmas-tide.

The whole thing is something new and beautiful and joyful, generating goodwill and fellowship for which we all yearn. May God's blessing rest upon the club. We want to help them in every way. We need a piano very badly.—*St. George's Visitor*.

The Woman's Auxiliary

The Epiphany meeting of the Pennsylvania Branch of the Woman's Auxiliary was held at Holy Trinity Church on Wednesday, January 14th, nearly 500 women being present. After a few words of welcome from Dr. Tomkins, Bishop Garland introduced Bishop Demby, of Arkansas, and the province of the Southwest. In an area of over 660,000 miles, one of the most densely populated negro sections, the Church has been giving only \$1,800 a year towards paying the Bishop, clergy and all teachers. In spite of this, baptisms and confirmations have increased two-thirds during the past year. There are 1,800,000 negroes in the Province and in five counties more negroes than whites, in some, 10 to 1. The reason that our Church has made so little progress there in the past is entirely due to the lack of men, money, chapels and educational institutions. We have only eight clergy in the whole territory.

Many of these people are far from the centre of civilization, in rural sections and little better off than when emancipated. All show, however, a keen desire to have their children have both religion and education. Bishop Demby repeatedly referred to our lack of educational institutions. He spoke of the splendid work done at St. Augustine's and St. Paul's, and how inadequately we had supported them and how unequal they were to meet their opportunities because of this. He referred to the Fiske University, where one building is equal to all of St. Paul's and St. Augustine's put together. The Presbyterian Church is spending millions and the Methodists \$25,000,000 for negroes in the South, and building 300 chapels as rapidly as possible. The Bishop then asked if we felt that the Episcopal Church had less power or ability?

For years other denominations have been working among the negro and yet today we find our Church best suited to his needs. We find teachers and scholars of our communion in other schools because we have provided none for them. In one city a Baptist has offered land for a chapel and a Jew land for a school because the training which we give seems to make better citizens. The nation-wide campaign is a clear sign of the awakening of the whole Church and includes some plans for advance work, but it is only the beginning. A definite program must be carried out which shall provide schools, chapels, and money and men and women must be trained who know conditions, to work among this great people whose greatest hope lies in what

our Church has to give them. Let us pray that we may truly go out into the highways and byways to help these people so sorely in need.

Bishop Burleson Speaks

The next picture was given us by Bishop Burleson. He referred to the absence of missionary Bishops in the East at this time and spoke with deep feeling as to what the new budget system means to every one of them. For the first time the Bishops have organized a policy of co-operation, not competition, in the domestic field, each one co-operating to make the whole work a success. The difficulty in the past has been that the Church has never felt that it could assume but one-quarter of the support needed for these fields, so all Bishops became of necessity "ecclesiastical mendicants," all digging in the same gold mines—a policy not only wasteful in time and money, but in education, as vast districts were never visited and told about the work because unlikely to give large sums of money.

Today, thanks to the Nation-Wide Campaign and the "budget system," all this is changed. Seventeen Bishops in Detroit made out the policy and plans for work in the domestic field. Now all have a common plan and a common problem, not diocesan, but domestic. Now all can come home and tell the story of work and growth as ambassadors, instead of petitioners. The whole plan broadens and dignifies the work of the whole Church. It is the biggest step forward ever taken. The Bishop then told of Nation-Wide Campaign results in South Dakota, where there are only two parishes and 150 missions. The diocesan budget was about \$8,000 and the Northwest Conference budget \$30,121 per year for three years. It was divided into parts, \$20,000 among the white people, and \$10,000 among the Indians. As the Indians must be instructed before they can either understand or give intelligently, eleven leaflets have been translated into the Indian language, one being given them each week until February 29th, when the canvass among them is to be made. The canvass among the white people was made on December 7th, and with seven or eight missions unreported, \$19,635 was the amount pledged, and there is no doubt that the Indians will subscribe their full quota. The result in South Dakota shows among all kinds of people a 100 per cent return, and proves that the plan is perfectly simple and will work if you will work it. Added to the Nation-Wide Campaign South Dakota has raised \$16,100 towards the \$200,000 endowment for All Saints

School, and has given more for self-support than ever before. Clergys' salaries have been increased 25 per cent, \$1,500 and a house now being the minimum for a married man. Finally, as a debt of gratitude for what the old Board has meant, they sent \$1,340 towards the deficit of 1919.

Lesson in Loyalty

What a lesson for us in loyalty in answering the Church's call and what a demonstration of the power of a united purpose and that efficiency does not consist in cold knowledge or bald skill. Shall we be less loyal than our Western brothers?

After intercessions and luncheon in the Parish House, a short conference was held on the new Woman's Auxiliary plans. All women showed keen interest and an eager desire to co-operate. Miss Schott presented a beautiful memorial tribute to Mrs. Neilson, who for so many years was our faithful leader and friend.

At the afternoon session, Bishop Rhinelander presided. He spoke of the Nation-Wide Campaign and begged us to remember that the fruits of the Nation-Wide Campaign would be the making minds follow emotions, thereby increasing the realization of the greatness of the whole work.

Work of the Diocese

Bishop Garland then spoke of the work of the Diocese.

The diocesan work is divided into three classes; rural, suburban and urban. The clergy in charge of the rural work in isolated missions can better come into contact with the larger life of the Church, and the problem of future missions is the same as found in the rural districts.

Any problems of the Church can be found in this city. Foreign, manufacturing, colored, religious, educational, social service problems and many others still to be taken up, can be found here.

We have not seized the strategic places, but have come in after a neighborhood has been settled. The Church has abandoned the downtown districts, the strategic centres, and has fled from business centres. The Church runs after nice people and ignores the multitudes, and then we wonder at the lawlessness and restlessness. We have not taken God's opportunity to administer to these people. We must face facts and realize our duty and then go forward and do our duty.

The resumé of the past eight years' work shows many new Church buildings

and a sum of \$500,000 paid out for new work and erecting buildings.

Appropriations eight years ago were	\$19,000
Last year for same work...	42,000
Eight years ago, communicants in missions.....	3,612
Today, communicants in missions	5,876

Consider the change in conditions, for everyone is now looking at things in general from a community standpoint. In national and civic work, the people realize the need of life sharing, the Church ideal. The moral life of nations depends on religion and the government admits it today. Righteousness is the only safe basis of democracy and religion the only safe basis of righteousness. Education without religion is worse than an ignorant democracy.

Urban people have been inclined to look at rural people from a distance, but to change the old methods and make a city Church responsible for a rural Church might strengthen the city Church and increase the spirit of brotherhood.

Enthusiasm for Service

The Nation-Wide Campaign is not completed, but we are certain it has aroused enthusiasm for service. Executive Councils will work out their problems and woman's work will also have to be co-ordinated. Full opportunity for workers and the spirit of the Church brotherhood will solve religious problems.

Thank God for the records of the past and press forward to the future. Ask God to give us grace to perceive the work we ought to do, and then to give us the spirit of consecration that we may arise and do that work.

Bishop Garland was followed by Mr. Ancell, who had just returned from China for the first time in seven years. He told of his work in Yang Chow. Yang Chow, the most northern station in China, was eleven years ago bitterly anti-foreign, but today every door is open to Church work and influence. The work began in the usual way, with a meeting place where the missionary could see and talk with the people. Soon halls and schools were built, the missionaries made friends and became well known and helped to break down the opposition and bring in the light of the West. One hundred and fifty people have been baptized in Yang Chow and two branch missions have been established. The greatest opportunity for influence is through the school work. Fifty per cent of those baptized were students from the school. The students from Mahan School have gone out and done missionary work of their own ac-

cord and have spread the influence and teachings of the Church much further than they could have gone otherwise. Where at one time the teaching was urged and pressed on the people, it is now asked for by them. Barriers have been broken down and the doors are open in invitation, waiting for young men and young women to go out and teach them.

New buildings are needed for Mahan School and \$1,200 has already been raised by the people of Yang Chow Church.

Work in Alaska

Archdeacon Stuck told us of work in Alaska.

He opened with a graceful compliment to the intelligence of the Woman's Auxiliary, and an apology for speaking of Alaska after the talks on the great field of China and the East.

Twenty-four years ago Bishop Rowe, the first Bishop of Alaska, went up to start his work. The Church of England had already been there and had translated the Prayer Book and the Bible, which translations have since been used by all our missionaries. The work has been carried all over and there is scarcely an Indian of the interior who has not been baptized. Although thorough instruction has been given to all, there is much work to do before they are truly Christian people. The example of a missionary's life is the most valuable teaching and does more than words can do. The work of St. Stephen's Hospital has done much in arresting disease, and every child in the village has a physical examination every year. A solarium for the treatment of tuberculosis is to be erected next year in memory of one of their nurses, Frances Wells Harper.

The suffering of the Indians because of the deprivation of salmon, owing to the new salmon cannery at the mouth of the Yukon, has been terrific, and something must soon be done to give them back the harvest of their rivers.

It is a difficult and expensive country and we are \$17,000 in debt to the Board of Missions, but hope that the Nation-Wide Campaign will take care of Alaska and her debt.

With minds and hearts stirred by the world needs and opportunities shown us, one could but wonder how any one could fail to respond and I venture many asked silently how they could help by prayer, service and gift, in setting forward the supreme cause for which Christ gave His life.

PHEBE B. PANCOAST,
Secretary.

CHURCH EXTENSION FUND

Call No. 2 Tells of Plan to Purchase Rectory for All Souls Parish for the Deaf

The Bishop of the Diocese has issued Call No. 2, 1919-1920, for the Church Extension Fund. Following is a copy:

We had the opportunity of securing for a Rectory the house adjoining All Souls Church for the Deaf. A generous layman has pledged \$4,000, which is about half of the amount needed, on condition that the entire amount be raised within the next two months. The proceeds of this call will be used toward securing this home for our Deaf-Mute Minister.

If your pledge for the Church Extension Fund was included in your pledge to the Nation-Wide Campaign and you do not want to give an additional amount, please endorse this notice accordingly. It is our hope, however, that the special character of this appeal for the Church's work among our silent brethren will bring in a generous response.

To save expense no acknowledgment of your remittance will be sent, unless specially requested, as the cancelled cheque will be a receipt.

THOMAS J. GARLAND,
FLOYD W. TOMKINS,
J. KENNEDY MOORHOUSE,
JULES L. PREVOST,
JOHN J. COLLIER,
CASPAR W. HAINES,
J. FREDERICK THOMAS,

Committee on Church Extension Fund.

Will you kindly send \$.....the amount of your pledge in the enclosed envelope, filling in your name and address, Parish, etc. Make cheques payable to the Church Extension Fund.

Faithfully yours,

PHILIP M. RHINELANDER,
Bishop of Pennsylvania.

February 10, 1920.

DID YOU?

"Did you increase your support of the church in the proportion of your expenditures for other necessities of life?" asks the Rev. Phillips E. Osgood, vicar of the Chapel of the Mediator, in his weekly leaflet. "Did you let the church suffer in comparison with other things because church contributions are voluntary?" he continued. "One regrets to acknowledge it, but a dollar is not worth the dollar it was a year ago. Giving the same sum as formerly is giving less value."

THE BISHOP'S BRICKS

Annual Reception at Old St. Peter's— Tableaux by Members of All Souls' Parish

On Saturday afternoon, January 31st, the Committee and friends of the Bishop's Bricks Fund were entertained in Old St. Peter's Parish House at the annual reception for Bishop Rhinelander.

Dr. Jeffreys welcomed us most cordially, incidentally remarking how appropriate such a gathering was in that Church, as the bricks for its walls were brought over from England in sailing vessels, also that contributions from that parish helped build one of the Church huts for the soldiers in the late war.

Dr. Crouter, the Superintendent of the Pennsylvania Institution for the Deaf, spoke of the methods of teaching the deaf, and told of the well-appointed Church of All Souls' for the deaf, founded by the late Rev. Henry Syle, where the services are conducted in the sign language, and the only Church in this county established and carried on by the deaf for the deaf.

The Rev. Elliot White gave a report of seven years' work of the Bishop's Bricks Committee, dwelling on the fact that we went "over the top" last year in reaching the \$1,000 mark.

Then followed delightful tableaux by some members of All Souls' parish under the direction of Mrs. Syle, rendered in signs and interpreted by Miss Syle.

The scenes were as follows:

1. Abraham taking the Tithes.
2. The Sacrifice of Isaac.
3. Hannah giving her son to Eli.
4. David.
5. The Story of Ruth.

Then, in the sign language, was rendered:

The Lord's Prayer, Dr. Couter; Nearer, My God, To Thee, Mrs. Syle and two members of the choir.

The Bishop paid a glowing tribute to the wonderful work being done for the deaf in All Souls' parish, and expressed the thanks of the Committee to Mrs. Syle and the members of the parish who gave this delightful entertainment.

The membership in the Bishop's Bricks is steadily growing, and the work is very dear to the Bishop's heart.

The silver offering, together with money and checks sent by kind friends, amounted to a goodly sum.

MARY OSBORNE PEASE,
Secretary.

SPLENDID!

When the Rev. Stanley R. West became rector of Christ Church, Pottstown, the parish was in debt and interest in the work was not up to the standard.

Read what has been done!

Every department has a balance in the treasury; the rector's pay increased; all debts paid, about \$5,500; repairs, started 1916, paid off; the last note burned at the annual Parish Meeting and Supper. Supper.

The accounting warden, Mr. Newton R. Turner, officiated at the note burning and every one seemed overjoyed at the successful conclusion of the three years' undertaking.

CHRIST CHURCH, POTTSTOWN, REJOICES IN ITS PROGRESS

Last Note Burned at Annual Parish Meeting and Supper—Every Department Has Balance in Its Treasury

Interesting, encouraging and instructive figures are contained in the annual reports of the various organizations of Christ Church, Pottstown, the Rev. Stanley R. West, rector. These reports are published in *Christ Church Chronicle*, the new publication of the parish.

THE CHURCH NEWS wishes it had space to reproduce all these reports. Since this is impossible we copy part of them.

In the introduction the rector says:

In presenting the annual reports for the year 1919, there are several matters calling for special mention. The first is our feeling of heartfelt thanksgiving that the obligations assumed when our improvements were made in 1916 have finally been fully met and that, with the payment of \$1,760 indebtedness last year, the parish is once more entirely free of debt. When the improvements were made three years ago we hardly dared hope that we would be able to pay everything under five years at least. And when it is remembered that these were war years and all our people were contributing to the full extent of their means to help the various war funds, the accomplishment is all the more creditable and remarkable. The rector very earnestly thanks each one who has had a share in this really great work. Another cause for thanksgiving is that the improvements, so sorely needed, were made when they were. They would probably cost at least \$10,000 if made now.

The second matter is that our first year, or at least nine months, with free

pews has been so successful financially. The wisdom of the action taken by the parish last Easter Monday is more than justified. It is such a satisfaction to be able to tell strangers that they can sit anywhere—the pews are all free.

The Every-Member Campaign of last March has borne rich fruit through the year, not only in helping manage the Church on a new basis but, even more important, in enabling us to give \$1,000 to objects without the parish. When it is recalled that five years ago our total payments for such objects totaled about \$250, it will be seen how we have moved forward in the great work of the Kingdom of God.

While every one practically has had a commendable share in this fine work, there is one group which is surely entitled to special mention, and that is the Woman's Guild; for last year they contributed the truly remarkable sum, for a parish of this size, of \$580 to current and unusual parish expenses, and \$150 to the Building Fund, a total of \$730. All praise to them for their devoted generosity!

The rector's report follows:

Baptisms, 28; marriages 4; burials, 8. Communicants last reported, 200; received during year, 38; lost, 15; present number, 223. Of these 21 are students at The Hill School and 202 within the parish proper. Services held, 198; services of Holy Communion, 85. Average attendance at Sunday services: Morning, 78; evening, 55; early service, 10. All these figures represent advances over any recent year.

Membership of Sunday-school: Teachers and officers, 17; scholars, 120; total, 137. This is the best record of all and shows we are growing at the right end in spite of the fact that Sunday-school statistics generally show an alarming decrease. Average attendance at Sunday-school, 76.

A REAL WELCOME

Read, please, what *The St. Philip's Record*, the parish publication of St. Philip's Church, says on its front page:

To the weary, seeking rest; To the mourners, desiring comfort; To the strugglers, striving for victory; To the sinful needing the Saviour; To the weak, searching for strength; To the friendless, eager for fellowship; To the inactive, zealous for service; To the doubters, looking for assurance; To those who pray, and to those who do not; To whomsoever will come,

THIS CHURCH

Opens wide its doors and says,
In the Name of Jesus Christ our Lord,

WELCOME

42nd Street and Baltimore Avenue,
West Philadelphia.

THE CATHEDRAL

Evening Bulletin Publishes Article on Editorial Page Praising Promotion of Plan for Edifice

The *Evening Bulletin* published on the editorial page of its issue of February 11th an article of more than one column, headed:

THE NEW CATHEDRAL

The City's Episcopalians Planning to Erect a Notable Edifice

The article said in part:

"During the past two years Bishop Philip M. Rhinelander has done much toward promoting the plan to erect a Protestant Episcopal Cathedral in this city. Similar suggestions have been made on several occasions in the past by both the clergy and laity of that denomination, but Philadelphia has continued to remain one of the few large diocesan centres in the country that does not have an Episcopalian edifice dedicated to such use. It is only within the past year or two there has come into existence, as a distinct novelty in the denomination's administration of its affairs in this diocese, the Diocesan Church of St. Mary's, as the old Church of the Ascension, at Broad and South Streets, was renamed when it was converted to such use. It was a timely benefaction of Mrs. Henry W. Watson, of Langhorne, which made this change possible, and during the period in which the plans for the Parkway Cathedral are being prepared and the later period during which the building is to be erected, the 'Bishop's Church' will continue to serve as a pro-cathedral for the Episcopalian Diocese of Pennsylvania.

"At one time it was proposed to convert the Episcopal Church of the Advocate, at Eighteenth and Diamond Streets, into a Cathedral but that suggestion was never taken seriously owing to the objection raised that the edifice was too far removed from the centre of the city. If the new cathedral is built, as it is altogether likely to be, on the Parkway site which the Commissioners of Fairmount Park have suggested as suitable for such use it will occupy a commanding position on the north side of that roadway near the spacious plaza in front of the city's Art Museum.

"The erection of a cathedral is necessarily a work of many years of effort and the meetings of the committees that have the work in hand represent merely the preliminary moves in a denominational campaign which may last ten, or possibly even twenty years."

SUCCESS AT ANDALUSIA IN NATION-WIDE CAMPAIGN

The Nation-Wide Campaign has borne good fruit in the Chapel of the Redeemer, Andalusia, where the Rev. Theodore Stroup is in charge. His salary has been increased to \$1500 and a house. There has been a large increase in offerings both for support and missions—400 per cent for missions and 200 per cent for support.

DEVELOPMENTS AT EDGELY

Three years ago the Rev. W. C. Emhardt, in charge of the Country Center Mission, was invited to conduct service in a union chapel at Edgely, which had been closed for some time. He demanded a community meeting in order to find out whether the majority were willing to have Episcopal services in the Union Chapel. The meeting was held, and they voted favorable to the proposition of the Rev. W. C. Emhardt.

As the population grew and more houses were built attendances at the chapel services increased. This was stimulated by the coming of the shipyard at Harriman, one mile below. The increase was most pronounced last year, and through the installation of duplex envelopes the trustees of the Union Chapel paid the Country Center Mission ten dollars per week for the Sunday evening services, and was able to pay all other expenses and have a balance in the treasury. Thirty residents were confirmed in the last year, and this aroused the ire of a nearby Methodist minister, who stirred up agitation among those of his denomination who attended the services in the Union Chapel to insist that all Episcopal services be prohibited and union services be restored. The trustees were equally divided between those of the Methodist and Episcopal denominations, and, waiting their opportunity when the Episcopal members were absent, the Methodists voted that the altar, which the trustees by a unanimous vote had some months ago accepted, be removed and Prayer Book services be abandoned. They asked the Rev. O. Meyer to stay, but he insisted that the whole matter be left to a community meeting such as was held when the services were begun and that a popular vote be taken. This was refused and he announced he would leave with the altar. Thereupon a nearby vacant building was rented and in six days was fitted up for service. Furnishings were loaned by the vestries of St. James' and St. Paul's parishes of Bristol. Men worked eve-

nings with hatchets and saws and the ladies cleaned and scrubbed in the daytime. There has been a mission committee organized of ten men and a warden, Mr. E. I. Wright, formerly connected with the Annunciation Parish of Philadelphia, being appointed warden. The president of the trustees of the Union Chapel resigned and joined the Mission Committee, as well as the treasurer of the Union Chapel Trustees.

On January 11th the first service was held in the Episcopal Chapel, with an attendance of ninety-five, and subsequent services have shown a better attendance than the average formerly held in the Union Chapel. Seating capacity of the present rented building is about 120. An Episcopal Sunday-school was opened on January 25th with an enrolment of 56. All pledges made during the Nation-Wide Campaign transfer to the Episcopal Chapel and will net \$500 per year to the support of the work.

(Signed) REV. O. MEYER.

Newtown, Pa.

BOYS WORK AS MISSIONARIES

We now have thirty in our Boys' Missionary Society at the Church of the Redemption, and spend an hour each week making toys for hospitals. This season we have sent clothing to Ivy Depot, Virginia, and toys to the Episcopal Hospital and to St. Michael's and All Angels for the colored children. Last summer two of our boys visited St. John the Baptist's Mission at Ivy Depot and assisted Miss Williamson in her work as missionary for two weeks. This trip has given my boys an insight to the practical work and hardships of a missionary's life. Quite a while ago when Captain Truitt had the boys the trip was planned. So we wanted to let you know that we were at last able to carry out our plans.

Trusting that we will be able to do more work in this practical sort of way, I remain,

Sincerely,

(Sgd.) (Miss) MARGARET E. KILBOURNE,
Directress of Boys' Missionary Society.

Walter I. Clarke, of the Department of Publicity of the Presbyterian Church, writes from New York:

Dear Mr. Bennett:

I am very glad to note that the Episcopal Church is opening a publicity office in Philadelphia, and I am particularly glad that the Church has put you in charge of the publicity for the Diocese of Pennsylvania. The Episcopal Church is particularly fortunate in securing your services in this matter, and you eminently fill the requirements for the post.

Church Service League

Miss Cheston Tells Sunday-school Institute of Aims and Plans for Work Among Boys and Girls

Miss Cheston, vice-chairman of the Junior Auxiliary, delivered an address of much importance at the Sunday-school Institute meeting in the Church of the Holy Apostles. Miss Cheston's address, although it was delivered last November, deserves special commendation and careful attention by the readers of THE CHURCH NEWS throughout the Diocese. A copy of Miss Cheston's address has come to THE CHURCH NEWS and we publish it in the hope that it will encourage the organization and mean a great increase in the work.

Her address was in part as follows:

"The Church School Service League is a splendid thing. It was approved by the last General Convention and has been tried out with great success.

"It is a league which aims to help all the boys and girls of the Church, especially those now in our Sunday-schools, to take their part in the active service of the King.

"When a church school meets for active service then we have a Church School Service League. This meeting would naturally take place on a week-day—so a week-day meeting is a meeting of the Service League. In other words, the Service League is the Church school in action. Right away I can hear you say, 'Why, the boys in my class are working; they are Scouts, or my girls are working in the Girls' Friendly. You don't expect them to give that up or to go and work in another organization too, and you don't mean that the splendid organizations we have are to go out of existence?' Of course not.

"It is as the word league implies—a binding together for mutual benefit of all the parish organizations for young people and members of the Church school who do not belong to any of the societies into a league.

"None of the existing groups is to lose its identity, but at certain seasons of the year, instead of meeting separately, they shall all unite for work in the Church School Service League. They are always a part of the League, sometimes meeting separately and sometimes all together. A Scout is always a Scout, but he is also a member of the Church School.

HOW DOES THE PUPIL REACT?

"When we say Church School we really mean something larger than Sunday-school. A school that has a meeting, say on a Wednesday, can hardly be called a Sunday-school. We need well-rounded religious training for our young people.

"The Sunday session and the week-day session. The week-day activities should

be the natural fruit of the Sunday teaching.

"The formal Sunday-school lesson can hardly bear fruit unless the pupil is given a chance for expression along the same lines.

"We Sunday-school teachers may think we are teaching a splendid lesson, but the real test is—how does the pupil react? Is he filled with a great love and desire to serve God and his fellow-man? Will he want to put into practice what he learned on Sunday?

"The Sunday lessons and the week-day activities should be closely related.

"Boys and girls of today love to do things, and it is up to us leaders to present the work of the Church to them in the right way.

"Every boy and girl should be given a definite part in the work of the Church. Think what can be accomplished! And it all lies with us, for the young people are ready and waiting.

"Let's think of our own parishes—or an average parish. Perhaps we have a Junior Brotherhood, a Girls' Friendly, a Boy Scout Troop, a Girl Scout Troop, a Junior Auxiliary, and a Guild and something else. Let us ask ourselves a few questions:

"1. Do these organizations need a little stirring up?"

"2. Isn't there competition rather than co-operation between the different societies?"

"3. Do the leaders try to get the same boys and girls into their own organizations?"

"4. In an effort to make an organization a success isn't the good of the individual boy or girl often lost sight of?"

"5. Aren't the groups really trying to accomplish more or less the same purpose? But are they helping each other?"

"6. Do some of the organizations exist only in name?"

"7. Is there a board that sees to it that all the young people are properly reached by the existing organizations and that these organizations are working together?"

PLEA FOR UNITED WORK

"What we need is a common program for all the youth of the parish in which each organization can play its part. The organizations should know each other better. United we stand, divided we fall.

"Now here is where the Church School Service League comes in. Do not think that we want any of the present parish societies to disband. On the contrary, remember we want to help them.

"Each society and each person responsible for the training of the youth of the parish should enter into a com-

mon program. Now to form this program.

"When you come to feel, as scores of us do, that the Church School Service League is about the best thing that has ever happened for the young people of the Church and that your parish cannot get along without it, the first thing to do is to have your rector form a Parochial Board of Religious Education, which shall consist of the rector, a representative of the vestry, the leaders of all the parish organizations, especially those for young people and the Church School officers.

"The Board will plan the activities of the young people for the year, fixing the relationships of the existing organizations to each other and to the whole program of the League, preventing, as far as possible, overlapping and omissions in the work.

"Of course, all the leaders will be able to say what they want for their own organizations.

"This Board will arrange in which season all the societies shall unite and work together in the Church School Service League, and when they shall meet as separate societies.

"The work of the League is graded and, when meeting as a whole, there are different groups doing suitable work, but the grouping is not according to whether the members are Scouts or Girls' Friendly girls or Junior Brotherhood boys.

PLANS FOR CHRISTMAS WORK

"This Board might decide that the League should unite for ten weeks before Christmas in order to send off a Christmas box, or that all should meet together in Lent for mission study.

"There is great inspiration in having all meet together and the members are apt to do better work when they return to their own societies.

"Organization is all very important, but, to come down to brass tacks, the most important thing is to make the work attractive and worth while to whatever age boy or girl we have before us.

"The five-field chart has proved a most effective way of arousing interest. Every school should have one in a prominent place.

"On this chart are recorded all the gifts and acts of service of all the members and organizations in the school, and it should be the aim of every boy and girl to be represented at least once on each one of the five fields. Put one up in your school and see how keen every one is to have it covered.

"There are so many ways in which young people can help. The work is just waiting to be done; the boys and girls are ready with lots of energy. The rest is up to us.

"After the leaders have organized and

the whole school is to be approached, instead of saying, 'How many will become members of the C. S. S. L.?' wait until they are working and then explain the League.

"Let's start by saying something like this: 'There's a mission school in the mountains of Virginia where the children will receive practically no Christmas presents unless we send them a Christmas box. Will all of you who want to help and are ready to work come here to this room next Wednesday, from 3.30 to 4.30, to make gifts for them? Will those who cannot come in the afternoon come here that evening from 8 to 9 o'clock?'"

GOOD RESULTS OF EFFORTS

"Last year I gave out a notice like that to our school in Lent to make things for sale for a mission in Alaska. To show how boys and girls respond to such an appeal, I'll tell you that from our school of 160 our attendance at those week-day meetings averaged over one hundred. We had a most delightful time, raised \$117 by the sale of articles, improved our Sunday attendance and the interest in the school.

"The things we made were very simple and easy to make, but we used nice bright colors and tried to have everything very cheerful, avoiding any work like sewing gray flannel nightgowns.

"Making things for boxes and sales is just one of the countless forms of service. Others are: mission study, giving of plays and entertainments, messenger service, looking up absentees, bringing in new members, collecting old paper, rubber and tinfoil, helping the Church Periodical Club by gathering magazines and tying them up, taking the altar flowers to sick, weeding the church flower beds, cleaning brasses, singing Christmas carols in hospitals, working in the flower mission, earning money for Lenten mite boxes, selling *Spirit of Missions*, sending valentines and Christmas cards to children in orphan homes; taking part in work of Red Cross, Fresh Air Fund, Armenian Relief, City Mission, local institutions; putting up Christmas decorations and helping at parish suppers, and so on.

"There are wonderful graded lists of things boys and girls can make and do in a little book that I most heartily recommend to you all, *In the Service of the King*, by Withers. This book describes the Church School Service League in detail, and is most helpful. It is on sale at the Junior Room. We hope to have the five-field charts there also. Come to the Junior Room any morning and see if we can help you in your work with young people. Remember, the Church School Service League is the Church School in active service."

THRACIAN DELEGATION HERE

Resolutions Urge Supreme Council to Emancipate Christians from Turkish Rule

Members of the Thracian delegation to the United States came to Philadelphia on February 12 to present the claims of Greece to territory surrendered under the peace treaty by Bulgaria and Turkey. They were Angelos Constanti-lieris, secretary, Smyrna; Dr. Panayotis Nicolopaulo, University of Paris; Nicholas Kaltchas, Constantinople; Dr. Paleologos Georgiau, National University of Greece. The Rev. W. C. Emhardt entertained the visitors.

At a meeting of the members of the City Club of Philadelphia, held Friday, February 13th, the following resolutions were unanimously passed:

WHEREAS, The Senate of the United States on January 20th unanimously passed a resolution that the Thracian Territory ceded by the Bulgarian and Turkish Governments be given to Greece; and

WHEREAS, Recent testimony has confirmed the conviction that the Turk is unfitted to exercise authority over more civilized people.

Be it and it is hereby

Resolved, That we request the Supreme Council to give early and favorable consideration to the Grecian claims to Thrace, and be it

Resolved, That we request the Supreme Council to take such measures as will forever remove the Sultan from Constantinople and emancipate Christian people from Turkish rule.

(Signed),

WILLIAM CHAUNCEY EMHARDT,
Chairman.

JAMES MILBURN BENNETT,
Secretary.

GRACE CHURCH DINNER

The men of Grace Church, Mount Airy, had supper together Thursday night, January 29th, and started the Men's Service League upon its career. The officers of the League are: President, Mr. Horace Fortescue; vice-presidents, Dr. A. L. E. Crouter and Mr. J. W. Bayard; secretary, Mr. W. W. Sibson; assistant secretary, Mr. Pratt Thompson; treasurer, Mr. Robert MacDonald. Addresses were made by the heads of the departments as follows: The "Way," Mr. John G. Kaufman; The Brotherhood of St. Andrew, Mr. S. M. Meehan; Missions, Dr. A. L. E. Crouter; Social Service, Mr. Alan Corson; Entertainment, Mr. Edward J. Webb; Transportation, Mr. W. Frank Wagner; The Campaign Committee, Mr. W. Nelson Mayhew. Other departments are: Finance, Mr. W. L. Chrisman; Welcome, Mr. Thomas Allsop, and Publicity (not yet filled).

DIOCESE OF MARYLAND HAS EXECUTIVE COUNCIL

Clerical and Lay Members Elected at Annual Convention at Baltimore

Reorganization of the administrative machinery of the Diocese of Maryland Church, was begun on January 29 with the nomination by Bishop John Gardner Murray and election by the annual convention of an executive council for the diocese. The council will have direction of the departments of missions and church extension, religious education, Christian social service, finance and publicity.

The clerical members of the council are the Rev. Drs. Philip Cook, rector of St. Michael and All Angels' Church; Arthur B. Kinsolving, rector of Old St. Paul's; Douglass Hoof, of Frederick; S. Arthur Huston, rector of Christ Church; Hugh Birkhead, rector of Emmanuel, and H. P. Almon Abbott, rector of Grace and St. Peter's. The lay members are Edward Guest Gibson, of the Cathedral congregation; Tasker G. Lowndes, of Cumberland; Charles O. Scull, of St. David's; Samuel M. Shoemaker, of St. Thomas', Garrison Forest; Blanchard Randall, of St. Timothy's Catonsville, and Dr. Henry Barton Jacobs, of Grace and St. Peter's.

AT A RETREAT IN A SCHOOL CHAPEL

Here the Young Christ keeps tryst with youth alway,
Where bright'ning East through storied glass reveals
Th' Eternal Childhood. In such Presence kneels
Wisdom of ages, there its gifts to lay.

From the dark roof strong angels bending pray
O'er the dim strivings each boy-heart conceals,
Till, at the tryst, Love to its love appeals—
The Comrade-summons for its manhood's day!

And now as men, no longer young and free,
Though dawn seem distant, and our boyhood far,
From the stern stress and conflict where we are
We would make pause, Lord Christ, to speak with Thee.
We would keep tryst, more dear than boyhood knew,
For Thou hast walked with us these long years through.

JOHN MILLS GILBERT.

DIOCESAN CHURCH SPEAKERS

List of Services for Remaining Days of Lent and Easter Even

The speakers at the Diocesan Church of St. Mary for the remainder of Lent and Easter evening will be:

- March 1—The Rev. W. C. Pugh.
- March 2—The Rev. S. W. Creasey.
- March 3, 4—Rev. Sidney T. Cooke.
- March 5, 6—The Rev. John M. Groton.
- March 8—The Rev. W. C. Pugh.
- March 9—The Rev. S. W. Creasey.
- March 10, 11, 12—The Rev. J. A. Richardson.
- March 13—The Rev. G. Woolsey Hodge, S.T.D.
- March 15—The Rev. S. B. Booth.
- March 16—The Rt. Rev. Thomas J. Garland, D.D.
- March 17—The Rev. G. L. Richardson, D.D.
- March 18, 19, 20—The Rev. Percy R. Stockman.
- March 22, 23, 24—The Rev. Charles H. Arndt.
- March 25—The Rev. G. Woolsey Hodge, S.T.D.
- March 26, 27—The Rev. C. Herbert Reese.

Holy Week

- March 29 (Monday)—The Rev. P. G. M. Austin.
- March 30 (Tuesday)—The Rev. S. B. Booth.
- March 31 (Wednesday)—The Rev. J. F. Weinman.
- April 1 (Maundy Thursday)—The Rev. Ralph P. Smith.
- April 2 (Good Friday)—The Rev. G. L. Richardson, D.D.
- April 3 (Easter Even)—Rev. S. B. Booth.

LENTEN SPEAKERS AT ST. STEPHEN'S

The Rev. Carl E. Grammer announces the following speakers for the Noon-Day Lenten Services at St. Stephen's Church, Tenth Street above Market:

- March 1 to 5, inclusive.—Canon Samuel McComb, D.D., Church of the Messiah, Baltimore.
- March 6.—The Rev. Harry K. B. Ogle, Christ Church, Philadelphia.
- March 8 to 12.—The Rev. Floyd W. Tomkins, D.D., Holy Trinity, Philadelphia.
- March 13.—The Rev. T. Leslie Gossling, St. Matthias', Philadelphia.
- March 22 to 26.—The Rev. R. W. Norwood, St. Paul's Memorial, Philadelphia.
- March 27.—The Rev. George N. Holcomb, Trinity, Collingdale.
- March 29.—The Rev. Carl E. Grammer, S.T.D., rector of St. Stephen's.
- April 3.—The Rev. F. B. Keable, associate, St. Stephen's.

CHRIST CHURCH SERVICES

List of Speakers for the Remaining Days of Lent

Speakers at Christ Church for the remaining days of Lent are:

- March 1-3—The Rev. W. G. W. Anthony, D.D., Wayne.
- March 4-5—The Rev. J. H. Earp, Newcastle, Del.
- March 6—The Rev. P. G. M. Austin, Kensington.
- March 8-12—The Rev. Wood Stewart, St. Martin's.
- March 13—Rev. Frederick B. Halsey, St. Ambrose.
- March 15—Dr. William H. Jefferys.
- March 16—Mr. Clinton Rogers Woodruff.
- March 17—Mr. Edward H. Bonsall.
- March 18—Mr. Reynolds D. Brown.
- March 19—Joseph Buffington, LL.D.
- March 20—Mr. Thomas-Hubert Jones.
- March 22-24—The Rev. George A. Barton, Ph.D., Bryn Mawr.
- March 25-26—The Rev. Phillips E. Osgood, The Mediator.
- March 27—The Rev. Francis M. Wetherill, St. John the Baptist.
- March 29-31—The Rev. Francis M. Taitt, Chester.
- April 1—The Rev. Clarence H. Reese, St. Matthew's.
- April 2-3—The Rev. Louis C. Washburn, S.T.D., Rector.
- Easter Sunday—Rt. Rev. Thomas J. Garland, D.D., D.C.L.

GARRICK SERVICES

Speakers for the Remaining Days of Lent—Close on April 3

Speakers at the Lenten services for March and early April are:

- Monday-Saturday, March 1-6—The Rev. Bernard Iddings Bell, President St. Stephen's College, Annandale, N. Y.
- Monday, March 8—The Rev. John Mockridge, D.D., St. James.
- Tuesday-Saturday, March 9-13—The Rev. Z. B. Phillips, D.D., St. Peters, St. Louis, Mo.
- Monday-Friday, March 15-19—The Rt. Rev. Charles Fiske, D.D., LL.D., Bishop of Central New York.
- Saturday, March 20—The Rev. Thomas S. Cline, Grace, Mt. Airy.
- Monday-Friday, March 22-26—The Rt. Rev. C. E. Woodcock, D.D., LL.D., Bishop of Kentucky.
- Saturday, March 27—The Rev. Llewellyn N. Caley, D.D., St. Jude—Nativity.
- Monday-Friday, March 29-31, April 1-2—Rt. Rev. Thomas C. Darst, D.D., Bishop of East Carolina.
- Saturday, April 3—Closing Service.

Mr. George T. Pearson, who died January 9, bequeathed a pipe organ in his home, 125 West Walnut lane, to St. Luke's Church, Germantown.

His will directs the organ be placed in the parish house, or in any chapel connected with the church.

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INDIAN LOVES THE CHURCH

A Christian Indian's love for the church and his generous offer of support were revealed in a letter read at the January meeting of the Indian Hope Committee of the Women's Auxiliary. The letter was from Bishop Thurston, of Oklahoma. It was addressed to Mrs. John Markoe, who presided at the meeting and read the letter. It follows:

Muskogee, January 8, 1920.

Dear Mrs. Markoe:

One of the richest Creek Indians out here—Jackson Barnett—has expressed a desire to give to each church in the town—Henryetta—where he lives, a gift of \$25,000 for "church improvement." Mr. Cato Sells has been out looking over the situation. I have tried to reach him by telephone, telegraph and mail, and seem to have failed, at least, I get no response. I understand that he has expressed himself as in favor of allowing Barnett to make the contributions. We have had services for two or more years at Henryetta which is a very live coal town; but we have no lot and no building. However, we have some very energetic and influential people, and I believe we are in line to be beneficiaries of this generous act.

Very sincerely,

(Signed)

THEODORE PAYNE THURSTON.

The Rev. Julius Grammer, father of the Rev. Carl E. Grammer, rector of St. Stephen's Church, was rector of St. Peter's Church, Baltimore. "Come to church. Come to church," was his constant appeal to the people. "Come here," he said. "Come here, even if you have to go to sleep after you get here. It is a good place to sleep in."

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In Memoriam

For all the saints, who from their labors rest,
 Who Thee by faith before the world confessed.
 Thy Name, O Jesu, be forever blest.
 Alleluia.

The Rev. Charles Edward Milnor

The Rev. Charles Edward Milnor, a retired priest of the Diocese, died on Friday, February 13th, at his home, 110 South Thirty-eighth Street, Philadelphia. He was born in New York City in 1847 and graduated from Kenyon College, Ohio, and the Divinity School of Philadelphia. He was ordained a priest in 1876. Before coming to Philadelphia he served parishes in Worcester, Md.; Denton, Md., and Milford, Del.

He was assistant rector of St. Andrew's Church, Eighth and Spruce Streets, from 1882 to 1884, and at the old Church of the Mediator, Nineteenth and Lombard Streets. Later he was minister in charge at St. Andrew's Church, Howard and Ontario Streets. From 1901 until his retirement in 1908 he was engaged in missionary work in Philadelphia. He is survived by his widow, Annie Hopper Milnor.

Mr. John Hammann Whittaker

Mr. John Hammann Whittaker, a vestryman of St. Paul's Church, Chestnut Hill, died on February 6th at St. Petersburg, Fla. His home was at 8828 Germantown Avenue.

Besides his wife, who was Miss Elizabeth Barney, a daughter of Charles D. Barney, retired financier, of Ogontz, and a granddaughter of Jay Cooke, financier of the Civil War, Mr. Whittaker is survived by four brothers—E. Edward Whittaker, Herbert W. Whittaker, Alan B. Whittaker and Frederic S. Whittaker.

Mr. Whittaker was born in Philadelphia fifty years ago. He was secretary of the Philadelphia Cricket Club and a member of the Racquet and Huntingdon Valley Country Clubs.

A Minute on Miss Ann Bacon Smith

With sorrow we record the death on June 15, 1919, of Miss Ann Bacon Smith.

Miss Smith was elected a member of the Episcopal Tract Society in October, 1885, representing St. Mark's Parish, Philadelphia.

In 1910 she was elected the vice-president of the society. She continued to serve as vice-president until 1915, when, because of her very frail health, she asked to be relieved.

During the thirty-five years she served as a member of this society she was most efficient in promoting its usefulness. She was a truly religious woman, a devout Churchwoman, and a woman of strong mental ability. She fully appreciated the great responsibilities and possibilities of a publication society of the character of the Episcopal Tract Society, and did everything in her power to further its interests.

In her death the Episcopal Tract Society has lost a true friend.

God grant her "eternal rest, and let Adopted at the meeting of the society on January 22, 1920.

ELEANOR E. WRIGHT,
 EMILIE D. BOSTICK,
 Committee.

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PART II

Through His Spirit we evolve out of ourselves, a vision of life higher than ourselves, His spirit is the force which helps us to overcome the murmur of the flesh as we press onwards towards the mark of our high calling. He prays with us; He helps us in our moral infirmities; He carries us along when prayer fails; He lifts us up to a consciousness of heavenly sonship. All this we owe to the spirit of Christ which is Christ within us.

But Christ is also outside ourselves; He is likewise the Glorious Christ, the Head of the Body of which we are members. He is our High-Priest who is external to us as well as in us; both the Priest and Victim of corporate sacrifice.

In the space allowed me I cannot elaborate this point, suffice for me to point to Pentecost. Christ, external to his disciples, sends His Spirit to them in which He Himself already was. As the Bishops express it in their Pastoral letter, "Christ's spirit is Christ Himself in His fullest and widest power and influence." Again, we confess that the Christ who is without us, at the great assize,

will come to judge each one of us for our treatment of Himself within ourselves.

Nevertheless the two modes of Christ's Presence (and right here we touch the Mystery of the Incarnation as it expresses itself in our own day and generation), which we may call the Indwelling Presence or the Presence within ourselves, and the Glorious Presence without ourselves, are only different modes of the One Presence. They are distinct in thought, just as we speak of God as Creator and Redeemer; but they are one in reality because God is One.

Wherein today do these two modes meet—the Christ within us and the Christ without us—in the Blessed Sacrament of our Lord's own making? The Blessed Sacrament reveals the eternal idea of redemption clothed in glorious manhood; it reveals the divine love that poured Himself out, together with the vessel that He used in the pouring: "This is my Body, this is my Blood."

The Blessed Sacrament would focus all our being on Christ. It is the meeting place of two persons—Christ and myself. Christ is the object of our faith. The spirit of Christ within us would draw us to Christ without us. Here the two modes of Christ's Presence unite, and each one of us is drawn within the embrace of this union. We

become one with Christ; the proof that life is sacramental is demonstrated in this sacrament.

The sacramental union of Christ and ourselves demonstrates also the sacrificial side of our life.

The sacrifice of Calvary was an outward sacrificial act which included the inward sacrifice of the heart and will of Gethsemane; the inward intention was expressed by the outward act—both were necessary for a perfect sacrifice.

The Christ within us would draw us apart that we might examine ourselves in the light of His Spirit, and in that light He would urge us to and assist us in the pain of effort, and the suffering it may involve, in dragging out of ourselves that which self-love or self-indulgence holds most dear, so that we may each of us unite with Jesus in Gethsemane and say "not my will but thine be done." And, then, still in union with Christ, consummate the inward sacrifice in the outward sacrifice of the altar commemorative of Calvary—and "here we offer and present ourselves, our souls and bodies a living sacrifice," in union with the sacrifice of the Cross.

In the consummation of ourselves dying unto the world but alive in Christ, we find the courage to say with St. Paul, "I can do all things through Christ who strengthens me."

In What Shape are Your Affairs?

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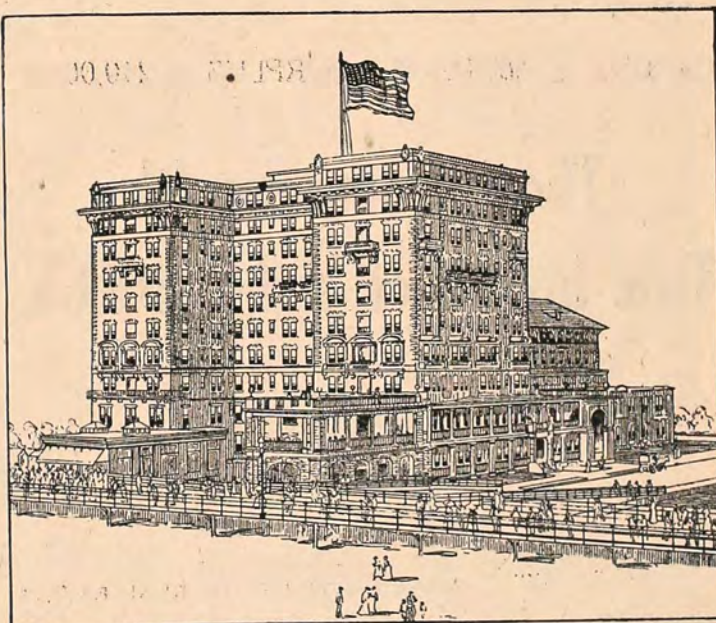
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